

DEVOTIONS

U P O N

Emergent occasions,
and severall steps in
my Sicknesse.

Digested into

1. MEDITATIONS, *upon our humane Condition.*
2. EXPOSTVLATIONS, *and Debatelements with God.*
3. PRAYERS, *upon the severall occasions to him.*

By JO: DONNE, late Deane
of St. pauls, London.

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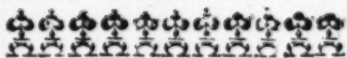
To the most excellent
Prince, Prince Charles,

Most excellent Prince,

I Have had three
Births; One, Na-
turall, when I came
into the World; One, Super-
naturall, when I entered into
the Ministerie; and now, a
Præter-naturall Birth, in re-
turning to life, from this sick-
nesse. In my second Birth,
your Highnes royall Father
vouchsafed mee his hand, not
onely to sustaine me in it, but
to leade me to it. In this last
Birth, I my self am born a Fa-
ther: This Child of mine, this
Book, comes into the World,
from me, and with me. And
therefore, I presume (as I did
the Father, to the Father) to

The Epistle, &c.
*present the Son to the Son ;
This Image of my Humilia-
tion, to the lively Image of
his Majestic, your Highness.
It might be enough, that God
hath seen my Devotions: But
Examples of good kings are
Cōmandements ; And He-
zekiah writ the Meditations
of his Sicknes, after his Sick-
nes. Besides, as I have lived to
see, (not as a Witnesse onely,
but as a Partaker) the happi-
nesses of a part of your Royal
Fathers time. so shall I live (in
my way) to see the happines-
ses of the times of your High-
ness too, if this Child of mine,
inanimated by your gracious
Acceptation, may so long pre-
serve alive the Memorie of*

*Your Highnesse humblest and
devoutest, Iohn Donne.*



Stationes, *sive* Periodi
in Morbo, ad quas refe-
runtur Meditationes
sequentes.

- 1 **I**Nsultus Morbi primus;
2 post, Actio læsa;
- 3 Decubitus sequitur tandem;
- 4 Medicusque vocatur;
- 5 Solus adest; 6 Metuit;
- 7 Socios sibi jungitur instat;
- 8 Et REX ipse suum mittit;
- 9 Medicamina scribunt;
- 10 Lentè & serpenti satagunt
occurrere Morbo.
- 11 Nobilibusque trahunt,
a cincto corde, venenum,
Succis, & Gemmis; & que
Generosa, ministrant.
- Ars, & Natura, instillant;
- 12 Spirante Columba,
Supposita pedibus, revocantur
ad ima vapores;
- 13 Atq; Malum Genium,
numero so stignare, *sassus*, *stigmat*

*Reclutur ad pectus, Morbiq;
Suburbia, Morbus:
14 Idque notant Criticis,
Medici evenisse diebus.
15 Interea insomnes Noctes
ego duco, Diesque,
16 Et properare meum, clamant
è turre propinqua
Obstrepera Campana, aliorum
in funere, funus.
17 Nunc lento sonitu dicunt,
Morieis; 18 At inde,
Mortuus es; sonitu celeri,
pulsuque agitato.
19 Oceano tandem emensa,
aspicienda resurgit
Terra; vident justis, Medici,
jam coëta mederi
Se posse, indiciis; 20 Id agunt
21 Atque annuit Ille,
Qui per eos clamat, linquas
jam Lazare Lectum;
22 Sit Morbi fomes tibi
Cura; 23 Metusque Relabi.*

DEVO.



DEVOTIONS.

I.

Insultus Morbi primus ;

The first alteration, the first grudging of the Sicknesse.

I. MEDITATION.



VARIABLE, and therefore miserable condition of man, this minute I was well, and am ill, this minute. I am surprised with a sudden change, and alteration to worse, and can impute it to no cause, nor call it by any name. We study *Healib*, and we deliberate upon our *meates*, and *drinke*, and *ayre*, and *exercises*, and we hew, and we polish every stone that goes to

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that Building; and so our *Health* is a long & a regular work; but in a minute a Cannon batters all; overthrows all; demolishes all: a *Sickness* unprevented for all our diligence, unsuspected for all our curiositie; nay, undeserved, if wee consider onely *Disorder*, summons us, seises us, possesses us, destroys us in an instant. O miserable condition of Man, which was not imprinted by *God*, who as hee is *immortall* himselfe, had put a *coale*, a *beame* of *Immortalitie* into us, which we might have blown into a *flame*; but blew it out, by our first sin; we beggard our selves by hearkening after *fall riches*, & infatuated our
selves

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selves by hearkning after false
knowledge. So that now, we
do not only die, but die upon
the rack, die by the torment
of sicknesse; nor that onely,
but are pre-afflicted, super-
afflicted with these jealou-
sies and suspicions, and ap-
prehensions of *Sicknesse*, be-
fore we can call it a sickness;
we are not sure we are ill;
one hand asks the other by
the Pulse, and our eye asks
our own Urine how we do.
O multiplied Misery! we
die, and cannot injoy death,
because we die in this tor-
ment of sickness; we are tor-
mented with sicknesse, and
cannot stay till the torment
come, but pre-apprehensions
and presages, prophesie those

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torments, which induceth that death, before either come; and our dissolution is conceived in these first changes, quickned in the Sicknesse it selfe, and borne in death, we beares date from these first changes. Is this the honour which Man hath by being a little world, that hee hath these earthquakes in himself, sudden shakings, these lightnings, sudden flashes; these thunders, sudden noises; these eclipses, sudden effuscations, and darkning of his senses; these Blazing starres, sudden fiery exhalations; these Rivers of bloud, sudden red waters? Is he a world to himselfe onely therefore, that he hath enough in himselfe, not onely

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only to destroy and execute
himselfe, but to presage that
execution upō himself; to as-
sist the sicknesse, to antidate
the sicknes, to make the sick-
nes the more irremediable,
by sad apprehensions, & as if
he would make a fire the
more vehement, by sprinkling
water upon the coals, so to
wrap a hot Fever in cold
Melancholly, lest the Fever
alone should not destroy fast
enough without this contri-
bution, nor perfit the work
(w^{ch} is *destruction*) except
we joynd an artificial sick-
nes of our own *Melancholly*,
to our naturall, our unnatu-
rall Fever. O perplex'd dis-
composition, O ridling di-
stemper, O miserable condi-
tion of man! I. Ex-

. Devotions.

I. EXPOSTULATION.

IF I were but meere *dust*
and *ashes*, I might speake
unto the *Lord*, for the *Lords*
hand made me of this *dust*,
and the *Lords* hand shall re-
collect these *ashes*; the *Lords*
hand was the wheele, upon
w^{ch} this vessell of clay was
framed, and the *Lords* hand
is the *Vrne*, in which these
ashes shall be preserv'd. I am
the *dust* and the *ashes* of the
Temple of the *Holy Ghost*, &
what *Marble* is so precious?
But I am more then *dust* and
ashes. I am my best part, I am
my *soule*. And being so, the
breath of *God*, I may breath
back these pious *Expostula-*
tions to my *God*, *My God my*
God, why is not my *soule*

as

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as sensible as my *Body*? Why hath not my *soule* these apprehensions, these presages, these chāges, those antidotes, those jealousies, those suspicions of a *sin*, as well as my body of a *sicknes*? Why is there not alwayes a *pulse* in my *soule*, to beat at the approach of a temptation to *sin*? Why are there not alwayes waters in mine eyes, to testifie my spirituall sicknes? I stand in the way of tentations, naturally, necessarily, all mē do so: for there is a *Snake in every path*, tentations in every vocation; but I go, I run, I flie into the wayes of temptation, which I might shun; nay, I break into houses where the plague is; I presse into houses of
ten-

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tentatio, and tempt the *Devill* himself, and sollicite and importune them, who had rather be left unsolicited by me. I fall sick of *Sin*, and am bedded & bedrid, buried, and putrified in the practice of *Sin*, and all this while have no presage, no pulse, no sense of my *sicknes*; O height, O depth of misery, where the first *Symptome* of the sicknesse is *hell*. and where I never see the Fever of lust, of envie, of ambition, by any other light then the darknes and horror of *hell* it self; and where the first messenger that speaks to me doth not say, *Thou mayest die*, no, nor *Thou must die*, but *Thou art dead*: And where the first
notice

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notice that my soule hath of
her sicknes, is *irrecoverable-
nes, irremediableneſſe* : but *O*
my God, Iob did not charge
thee fooliſhly, in his temporall
afflictions, nor may I in my
ſpiritual. Thou haſt imprin-
ted a *pulſe* in our *ſoul*, but we
do not examine it; a voyce
in our conſcience, but we do
not hearken unto it. We talk
it out, we jeſt it out, we drink
it out, we ſleep it out; and
when we wake, we do not
ſay wth *Iacob, Surely the Lord*
is in this place, and I knew it
not : but though we might
know it, we do not, we wil
not. But wil *God* pretend to
make a *watch*, and leave out
the *ſpring* ? to make ſo many
various wheels in the facul-
ties

Devotions.

ties of the Soule, and in the
Organs of the body, & leave
out *Grace*, that should move
them? or will *God* make a
Spring, and not winde it up?
Infuse His first *Grace*, and
not second it with more,
without which, we can no
more use his first *Grace*, whe
we have it, then we could
dispose our selves by *nature*
to have it? But alas, that is
not our case; we are all *pro-*
digall Sons, and not *disinheri-*
ted; we have received our
portion, and mis-spent it,
not been denyed it. We are
Gods Tenants here, and yet
heere, hee our *Land-lord*
paies us *Rents*, not yearely,
nor quarterly, but houre-
ly, and quarterly, *Every*
minute

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minute hee renewes his mercie, but wee will not understand, lest that wee should be converted, and hee should heale us. Mat. 13. 16.

I. PRAYER.

O Eternall and most gracious *God*, who considered in thy selfe, art a *Circle*, first & last, & altogether; but considered in thy working upon us, art a *Direct line*, and leadeſt us from our *beginning*, through all our waies, to our *end*; enable me by thy *Grace*, to looke forward to mine end; & to look backward too, to the considerations of thy mercies afforded me, from the beginning; that so by that practise
of

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of considering thy mercy, in my beginning in this world, when thou plantedst me in the *Christian Church*, & thy mercy in the beginning in the other world, when thou writest mee in the *Booke of Life*, in my *Election*, I may come to a holy consideration of thy *Mercie*. in the beginning of all my actions here: That in all the beginnings, in all the accesses, & approaches of spirituall Sickneses of *sin*, I may heare and hearken to that voyce, *O thou man of God, there's death in the pot*, 2 Reg. 4 40. and so refraine from that, which I was so hungerly, so greedily flying to. *A faithfull Ambassadour is health*, sayes thy
wise

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wise servant *Solomon*, *Prov.*
13.17. Thy voice received
in the beginning of a Sick-
nesse, of a Sin, is true health.
If I can see that light be-
times, and heare that voice
early, *Then shall my light*
breake forth as the morning,
and my health shall spring
forth speedily, *Esa.* 58.8. De-
liver mee therefore, ô my
God, from these vaine ima-
ginations; that it is an over-
curious thing, a dangerous
thing, to come to that ten-
derneffe, that rawneffe, that
scrupulousneffe, to feare eve-
rie *concupiscence*, every offer
of *Sin*, that this suspicious,
and jealous diligence will
turne to an inordinate dejection
of Spirit, and a diffi-
dence

Devotions.

dence in thy care and providence; but keep me still established, both in a constant assurance, that thou wilt speake to mee at the beginning of every such Sicknes, at the approach of every such *Sin*; and that, if I take knowledge of that voice then, and flie to thee, thou wilt preserve me from falling, or raise mee againe, when by naturall infirmitie I am fallen: Do this, *O Lord*, for his sake, who knowes our naturall infirmities, for he had them, and knows the weight of our Sins, for hee paid a deare price for them, thy *Son*, our *Saviour*, *Christ Iesus*, *Amen*.

2. Actio

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1. Actio Læsa;

*The strength, and the function of
the Senses, and other faculties
change and faile.*

2. MEDITATION.

THe *Heavens* are not the
lesse constant, because
they move continually; be-
cause they move continually
one and the same way. The
Earth is not the more con-
stant, because it lies still con-
tinually, because continually
it changes and melts in all
the parts thereof. *Man*, who
is the noblest part of the
earth, melts so away, as if he
were a *statue*, not of *earth*,
but of *snow*. We see his own
Envie melts him, he growes
leane with that; he wil say,

ano-

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another's *beauty* melts him;
but he feels that a *fever* doth
not melt him like *snow*, but
powre him out like *leade*,
like *iron*, like *brasse* melted
in a furnace: It doth not on-
ly *melt* him, but *calcine* him,
reduce him to *Atomes*, and
to *ashes*, not to *water*, but to
lime. And how quickly?
Sooner then thou canst re-
ceive an answer, sooner than
thou canst conceive the que-
stion; *Earth* is the center of
my *body*, *heaven* is the center
of my *Soule*; these two are
the naturall places of these
two; but those go not to
thesetwo in an equall pace:
my *Body* falls down without
pushing, my *Soule* does not
go up without pulling: *Ascension*

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ension is my *soules* pace and measure, but *precipitatio* my *Bodies*: And even *Angels*, whose home is *Heaven*, and who are winged too, yet had a *ladder* to go to *Heaven*, by steps. The *Sun* who goes so many miles in a minute, the *stars* of the *firmament*, which go so very many more, goe not so fast, as my *body* to the *Earth*. In the same instant that I feele the first attempt of the disease, I feele the victory; In the twinkling of an eye, I can scarce see; instantly the tast is insipid and fatuous; instantly the appetite is dull and desirelesse: instantly the knees are sinking and strengthlesse; and in an instant, sleepe, which is the
picture,

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picture, the copie of *Death*, is taken away, that the *originall*, *Death* it selfe may succeed, & that so I might have death to the life. It was part of *Adams* punishment, *In the sweat of thy browes thou shalt eat thy bread*: It is multiplied to mee, I have earned bread in the sweat of my browes, in the labour of my calling, & I have it; and I sweat again, & again, from the brow, to the sole of the foot, but I eat no bread, I taste no sustenance: Miserable distribution of *mankind*, where one halfe lacks meat, and the other stomacke.

2. EXPOSTULATION.

David professes himself a *dead dog*, to his *King Saul*,

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Saul, 1 *Sā*. 24. 15. & so doth
Mephibosheth to his King
David: 2 *Sam*. 9. 8. and yet
David speaks to *Saul*, and
Mephibosheth to *David*. No
man is so little, in respect of
the greatest man, as the
greatest in respect of *God*;
for here, in that, we have
not so much as a *measure* to
try it by; *Proportion* is no
measure for *Infinite*. He
that hath no more of this
world, but a *Grave*; he that
hath his grave but lent him,
till a better man, or another
man must be buried in the
same grave, he that hath no
grave, but a *dunghill*, he that
hath no more *earth*, but that
which he carries, but that
which he is, he that hath not

B

that

Devotions.

that *earth*, which he is, but even in that, is anothers slave, hath as much proportion to God, as if all *Dauids Worthies*, and all the *Worlds Monarchs*, and all *Imaginations Giants* were kneaded and incorporated into one, and as though that one were the survivour of all the sons of men, to whom God had given the world. And therefore how little soever I be, as *God calls things that are not, as though they were*, I, who am as though I were not, may call upon God, and say, *My God, my God*, why comes thine anger so fast upon me? Why dost thou melt me, scatter me, powre me like water upon the ground
so

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So instantly? Thou staidst for
the 1 world, in *Noahs* time,
120 years; thou staidst for a
rebellious generation in the
wilderneffe, 40 yeares; wilt
thou stay no minute for me?
wilt thou make thy *processe*,
thy *decree*, thy *citation*, and
thy *judgement* but one act?
Thy *summons*, thy *hastell*, thy
Victory, thy *triumph*, all but
one act; & lead me captive,
nay, deliver mee captive to
death, as soon as thou declarst
me to be *enemy*, & so cut me
off even wth the drawing of
thy sword out of the scab-
bard, and for that question,
How long was he sick? leave
no other answer, but that
the hand of death pressed up-
on him from the first mi-

B 2 nute?

Devotions.

nute? *My God, my God*, thou
wast not wont to come in
Whirlwinds, but in soft and
gentle ayre. Thy first breath
breathed a *soul* into me, and
shal thy breath blow it out?
Thy breath in the *Congrega-*
sion, thy word in the *Church*,
breathes *communion* & *con-*
solation here, & *consummatio*
hereafter; shall thy breath
in this chamber breathe *dis-*
solution, and *destruction*, *di-*
vorse and *separation*? Surely
it is not thou; it is not thy
hand. The devouring sword,
the consuming fire, the
winds from the *Wildernes*,
the diseases of the body, all
that afflicted *Iok*, were from
the hand of *Satan*; it is not
thou. It is thou; thou *my*
God,

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God, who hast led me so continually with thy hand, frō the hand of my Nurse, as that I know, thou wilt not correct me, but with thine owne hand. My Parents would not give me over to a *servants* correction, nor any *God* to *Satans*. I am fallen into the hands of *God* with *David*, & with *David* I see that his *Mercies* are great, *2 Sam. 24. 14*. For by that mercy, I consider in my present state, not the haste, and the dispatch of the disease, in dissolving this body, so much, as the much more haste, and dispatch, which my *God* shall use, in recollecting, and re-uniting this dust again at the *resurrectiō*,

B 3 Then

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Then I shall heare his *Angels* proclaime the *Surgite Mortui, Rise yee dead.* Though I be dead, I shall heare the voyce, the sounding of the voice, & the working of the voyce shall be all one; and all shall rise there in a lesse *Minute*, then any one dyes here.

2. PRAYER.

O Most gracious God, who pursuest, and perfittest thine owne purposes, and dost not only remember me by the first accesses of this sicknes, that I must die, but informe me by this further proceeding therein, that I may die now, who hast not onely waked me with
the

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the first, but call'd me up, by
casting me further downe,
and cloathed me with thy
selfe, by stripping me of my
selfe, and by dulling my bo-
dily senses, to the meats, and
cases of this world, hast
whet, and sharpned my spi-
rituall senses, to the appre-
hension of thee, by what
steps and degrees soever it
shall please thee to go, in the
dissolution of this body, ha-
sten, *O Lord*, that pace, and
multiply, *O my God*, those
degrees, in the exaltation of
my *soule*, toward thee now,
and to thee then. My *taste* is
not gone away, but gone up
to sit at *Dauids* table, *To*
taste and see, that the Lord is
good, *Pf. 34* 8. My stomach is

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not gone, but gone up, so far upwards toward the *Supper of the Lamb*, with thy *Saints in heaven*, as to the *Table*, to the *communion* of thy *Saints* here in *earth*: my knees are weake, but weake therefore that I should easily fall to, and fix my selfe long upon my Devotions to thee. *A sound heart is the life of the flesh, Pro. 14, 30.* and a heart visited by thee, and directed to thee, by that visitation is a sound heart. *There is no soundnesse in my flesh, because of thine anger, Psal. 38, 3.* Interpret thine owne worke, and call this sicknesse, correction, and not anger, and there is soundnesse in my flesh. *There is no rest in my bones,*

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bones, because of my sinne,
Psal. 38. transerre my sins,
with which thou art so dis-
pleased, upon him, with
whom thou art so well
pleased, *Christ Iesus,* & there
will be rest in my bones :
and, *O my God,* who madeſt
thy selfe a *Light* in a *Bush,*
in the midst of these *bram-*
bles and *thornes* of a sharpe
sickenesse, appeare unto me
so, that I may see thee and
know thee to be my God,
applying thy selfe to mee,
even in these sharpe and
thorny passages. Do this,
O Lord, for his sake, who
was not the lesse, the *King of*
Heaven, for thy suffering
him to be crowned with
thornes, in this world.

Devotions.

3. Decubitus sequitur tandem;
The Patient takes his Bed.

3. MEDITATION.

VVEc attribute but
one priviledge
and advantage to
mans body, above other mo-
ving creatures, that he is not
as others, grovling, but of an
erect, of an upright forme,
naturally built, and disposed
to the contemplation of *hea-*
ven. Indeed it is a thankfull
forme, & recompences that
soule, which gives it, with
carrying that soule so many
foot higher, towards *beavē*.
Other creatures look to the
earth; and even that is no
unfit object, no unfit con-
templation for *Man*; for
thither

Devotions.

thither he must come; but because, *Man* is not to stay there, as other creatures are, *Man* in his naturall forme, is carryed to the contemplation of that place, which is his home, *Heaven*. This is *mans* prorogative; but what state hath he in this *dignity*? A fever can fillie him down, a fever can depose him; a fever can bring that head, which yesterday carryed a *crowne* of gold, five foot towards a *crowne* of glory, as low as his own foot, to day. When *God* came to breathe into *Man* the breath of life, he found him flat upon the ground; when he comes to withdraw that breath from him againe, he prepares him
to

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to it, by laying him flat upon his bed. Scarfe any prison so close, that affords not the prisoner two or three steps. The *Anchorites* that barqu'd themselves up in hollow trees, and immar'd themselves in hollow walls; that perverse man, that barrell'd himselfe in a Tub, all could stand, or sit, and enjoy some change of posture. A sicke bed is a grave, and all that the Patient saies there, is but a varying of his owne *Epitaph*. Every nights bed is a *Type* of the *grave*: At night we tell our servants at what houre we will rise; here we cannot tell our selves, at what day, what week, what moneth. Here the head lies
as

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as low as the foot ; the head
of the people, as low as they
whom those feet trode up-
on ; And that hand that
signed Pardons, is too weak
to beg his own, if he might
have it for lifting up that
hand : Strange fetters to the
feet, strange manacles to the
hands, when the feet, and
hands are bound so much
the faster, by how much the
coards are slacker ; So much
the lesse able to do their Of-
fices, by how much more
the Sinewes and Ligaments
are the looser. In the *Grave*
I may speake thorow the
stones, in the voyce of my
friends, and in the accents of
those words, which their
love may afford my memo-
ry ;

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ry ; Here I am mine owne
Ghost, and rather affright my
beholders, then instruct the;
they conceive the worst of
me now, and yet fear worse;
they give me for dead now,
and yet wonder how I do,
when they wake at mid-
night, and aske how I do,
to morrow. Miserable, and
(though common to all) in-
humane *posture* , where I
must practise my lying in
the *grave*, by lying still, and
not practise my *resurrection*,
by rising any more.

3. EXPOSTULATION.

MY God, & my Iesus, my
Lord, and my Christ,
my strength, and my salvari-
on, I heare thee, & I hearken
to thee, when thou rebukest
thy

Devotions.

thy *Disciples*, for rebuking them, who brought children to thee, *Suffer little children to come to me*, sayest thou, *Mat. 19. 13.* Is there a verier childe then I am now? I cannot say with thy servant *Jeremy*, *Lord, I am a child, and cannot speak: but, O Lord, I am a sucking childe, and cannot eat, a creeping child, and cannot go; how shall I come to thee? Whither shall I come to thee? To this bed? I have this weak, and childish frowardnesse too, I cannot sit up, and yet am loth to go to bed; shall I find thee in bed? Oh, have I alwayes done so? The bed is not ordinarily thy *Scene*, thy *Climate*: Lord, dost thou*

not

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not accuse me, dost thou not
reproach to me, my former
finnes, when thou layest me
upon this bed? Is not this to
hang a man at his own dore,
to lay him sicke in his own
bed of wantonnesse? When
thou chidest us by thy *Pro-
phet* for lying in *beds of I-
vory, Amos 6.4.* is not thine
anger vented; not till thou
changeest our *beds of Ivory,*
into *beds of Ebony?* *David*
swears unto thee, *that he*
will not go up into his bed, till
he had built thee an house,
Psal. 132. 3. To go up into
the bed, denotes strength, &
promiseth ease. But when
thou sayest, *That thou wilt*
cast Iezabel into a bed, Apoc.
2. 22. Thou mak'st thine
own

Devotions.

own Cominent upon that,
Thou callest the bed *Tribu-*
lation, great *Tribulation*:
How shall they come to
thee, whom thou hast nay-
led to their bed? Thou art
in the *Congregation*, *Mat. 8.*
6. and I in a solitude: when
the *Centurions* servant lay
sick at home, his Master was
faine to come to *Christ*; the
sicke man could not. Their
friend lay sick of the *palsy*, &
the four charitable me were
fain to bring him to *Christ*;
he could not come, *Mat. 8. 4*
Peters wives mother lay sick
of a fever, & *Christ* came to
her; she could not come to
him, *Mat. 8. 14*. My friends
may carry me home to thee,
in their prayers in the *Con-*
gregation;

Devotions.

gregation; Thou must come home to me in the visitation of thy Spirit, & in the seal of thy sacrament; But whē I am cast into this bed, my slacke sinewes are iron-fetters, and those thin sheets, iron dores upon me; And, Lord, I have loved the habitation of thine house, and the place where thine honour dwelleth, Psal. 26. 8. I lie here; and say, Blessed are they that dwell in thy house, Psal 84 4. but I cannot say, I will come into thy house; I may say, In thy feare will I worship towards thy holy Temple, Psal 5 8. but I cannot say in thy holy Temple: And, Lord, the zeale of thy house eates me up, Psal. 69. 10. as fast as my fever,
It

Devotions.

It is not a *Recusancie*, for
I would come, but it is an
Excommunication, I must
not. But *Lord*, thou art *Lord*
of *Hosb*, and lovest *Action*;
Why callest thou me from
my calling? *In the grave no*
man shall praise thee; In the
doore of the *Grave*, this sick
bed, no man shall heare me
praise thee: Thou hast not
opened my lips, that my mouth
might shew thee thy praise but
that my mouth might shew
forth thy praise. But thy *A-*
postles feare takes hold of
me, that when I have reach-
ed to others, I my selfe should
be a *cast-away*; 1 *Cor* 9 27.
and therfore am I *cast down*,
that I might not be *cast a-*
way; Thou couldst take me
by

Devotions.

by the head, as thou didst *Abacuc*, 2 *Reg.* 2. 11. and carry me so; by a *Chariot*, as thou didst *Elijah*, and carry me so; but thou carriest me thine owne private way, the way by which thou carriedst thy *Son*, who first lay upon the *earth*, and praycd, and then had his *exaltation*, as himself calls his crucifying; and first *descended into hell*, and then had his *Ascension*. There is another *station* (indeed neither are *stations* but *prostrations*) lower then his bed; To morrow I may be laid one story lower, upon the *floore*, the face of the *earth*, & next day another story, in the *grave*, the wombe of the *earth*: As yet God suspends
me

Devotions.

me between heaven & earth,
as a *Meteor*; and I am not in
heaven, because an earthly
body clogs me, and I am
not in the earth, because a
heavenly soule sustaines me.
And it is thine owne law, O
God, that if a man be smitten
so by another, as that he keep
his bed, though he die not, hee
that hurt him, must take care
of his healing, and recompence
him, *Exod. 21. 18*. Thy hand
strikes me into this bed; and
therfore if I rise again, thou
wilt be my recompence, all
the dayes of my life, in ma-
king the memory of this
sicknesse beneficiall to me;
& if my body fall yet low-
er, thou wilt take my soule
out of this bath, and present
it

Devotions.

it to thy Father, washed again, and again, and again, in thine own *teares*, in thine own *sweat*, in thine owne *blood*.

3. PRAYER.

O Most mighty and most mercifull God, who though thou have taken me off of my feet, hast not taken me off of my foundation, w^{ch} is *thy selfe*, who though thou have remooved mee from that upright forme, in which I could stand, and see thy Throne, the *heavens*, yet hast not remooved from me that light, by w^{ch} I can lie, & see thy selfe, who though thou have weakned my bodily knees, that they cannot bow,

Devotions.

bow to thee, hast yet left me
the knees of my hart, which
are bowed unto thee ever-
more; As thou hast made
this *bed*, thine *altar*, make me
thy *sacrifice*; and as thou ma-
kest thy *Son Christ Iesus* the
Priest, to make me his *Dea-*
con, to minister to him in a
cheerefull surrender of my
body, and soule to thy plea-
sure, by his hands. I come
unto thee, *O God, my God*, I
come unto thee, so as I can
come, I come to thee, by
imbracing thy comming
to me, I come in the confi-
dence, and in the application
of thy servant *Dauids* pro-
mise, *Psal. 41. 3. That thou*
wilt make all my bed in my
sicknesse; All my bed; That
which

Devotions-

which way soever I turne, I
may turne to thee ; And as I
feele thy hand upon all my
body, so I may find it upon
all my bed, and see all my
corrections, & all my *refresh-*
ings to flow from one, and
the same, and all, from thy
hand. As thou hast made
these *feathers*, *thornes*, in the
sharpnesse of this sicknesse,
so, *Lord*, make these *thornes*,
feathers, againe, *feathers* of
thy *Dove*, in the peace of
conscience, and in a holy re-
course to thine *Arke*, to the
Instruments of true com-
fort, in thy Institutions, and
in the Ordinances of thy
Church. Forget my bed, O
Lord, as it hath been a bed of
sloth, and worse then sloth;
Take

Devotions.

Take me not, O Lord, at this advantage, to terrify my soule, with saying, Now I have met thee there, where thou hast so often departed from me; but having burnt up that bed, by these vehement heats, and washed that bed in these abundant sweats, make my bed again, O Lord, and enable me according to thy command, *to commune with mine own heart, upon my bed, & be still, Ps. 4.4.* To provide a bed for all my former sins, whilst I lie upon this bed, and a grave for my sins, before I come to my Grave; and when I have deposed them in the wounds of thy Son, to rest in that assurance, that my conscience is discharged

Devotions.

charged from further *anxiety*, and my soule from further *danger*; and my memory from further *calumnie*. Doe this, O Lord, for his sake, who did, & suffer'd so much, that thou mightest, as well in thy Justice, as in thy Mercy, do it for me, thy *Sonne*, our *Saviour Christ Iesus*.

4. Medicusq; vocatur.

The Physitian is sent for.

4. MEDITATION.

IT is too little to call *Man* a little world, Except God, *Man* is a diminutive to nothing. Man consists of more pieces, more parts, then the World;

Devotions.

World; then the World
doth, nay, then the World
is. And if those pieces were
extended and stretched out
in Man, as they are in the
World, Man would be the
Gyant, and the World the
Dwarfe, the World but the
Map, & the Man the World.
If all the *Veins* in our bodies
were extended to *rivers*, and
all the *Sinewes*, to *Veines* of
Mines, and all the *Muscles*,
that lie upon one another, to
Hills, and all the *Bones*, to
Quarries of Stones, and all
the other pieces, to the pro-
portion of those which cor-
respond to the in the world,
the *Aire* would be too lit-
tle, for this *Orbe* of Man to
moove in, the Firmament

Devotions.

would be but enough for this *Star* ; for, as the whole World hath nothing, to which something in Man doth not answer, so hath Man many pieces, of which the whole World hath no representation. Inlarge this Meditation upon this *Great World, Man*, so farre, as to cōsider the immensity of the creatures this world produces; our creatures are our *thoughts*, creatures that are borne *Gyants*; that reach from *East to West*, from *Earth to Heaven*, that do not onely bestride all the *Sea & Land*, but span the *Sun* and *Firmament* at once; My thoughts reach all, comprehend all. Inexplicable myste-
rie;

Devotions.

rie; I their *Creatour* am in a
close prison, in a sick bed,
any where, and any one of
my *creatures*, my *thoughts*, is
with the *Sun*, and beyond
the *Sun*, overtakes the *Sun*,
and overgoes the *Sun* in one
pace, one step, every where.
And then as the other *World*
produces *Serpents*, & *Vipers*,
malignant, and venomous
creatures, and *Wormes*, and
Caterpillars, that endeavour
to devour that world pro-
duces them, and *Monsters*
compiled them & compli-
cated of diverse parents, and
kinds, so this world, our
selves, produces all these in
us, in producing *diseases* and
sicknesses of all those sorts;
venomous, and infectious

Devotions.

diseases, feeding and consuming diseases, and manifold, and entangled diseases, made up of many severall ones. And can the other world name so many *venemens*, so many consuming, so many monstrous creatures, as wee can diseases, of all these kinds? O miserable abundance, O beggerly riches! how much do we lacke of having *remedies* for every disease, when as yet we have not names for them? But we have a *Hercules* against these *Gyants*, these *Monsters*; that is, the *Physician*; he musters up all the forces of the other world, to succour this; all Nature, to releev Man. We have the *Physician*, but we
are

Devotions.

are not the *Physician*. Here we shrink in our proportion, sinke in our dignity, in respect of very meane creatures, who are *Physicians* to themselves. The *Hart*, that is pursued & wounded, they say, knowes an herb, which being eaten, throwes off the arrow : A strange kinde of vomit. The *Dog* that pursues it, though he be subject to sicknesse, even *proverbially*, knowes his grasse that recovers him. And it may be true, that the *Drugger* is as neere to *Man*, as to other creatures, it may be that obvious and present *Simples*, easie to be had, would cure him ; but the *Apothecary* is not so neere him, nor the

Devotions.

Physician so neere him, as they two are to other creatures; *Man* hath not that *innate instinct*, to apply those naturall medicines to his present danger, as those inferiour creatures have; he is not his owne *Apothecary*, his owne *Physician*, as they are. Call backe therefore thy Meditations again, and bring it down; What's become of Mans great extent & proportion, when himselfe shrinks himselfe, and consumes himselfe to an handfull of dust? what's become of his soaring thoughts, his compassing thoughts, when himselfe brings himselfe to the ignorance, to the thoughtlesse of the *grave*? His
Dis

Devotions.

Diseases are his own, but the *Physician* is not; hee hath them at home, but he must send for the *Physician*.

4. EXPOSTULATION.

I Have not the *righteousnes* of *Iob*, but I have the desire of *Iob*, I would speake to the *Almighty*, and I would reason with *God*, *Iob* 13. 3. *My God, my God*, how soone wouldst thou have me go to the *Physician*, and how farre wouldst thou have mee go with the *Physician*? I know thou hast made the *Matter*, and the *Man*, and the *Art*, & I go not from thee, when I go to the *Physician*. Thou didst not make *cloathes*, before there was a shame of

Devotions.

the nakednesse of the body ;
but thou didst make *Physick*
before there was any grud-
ging of any *sicknesse* ; for
thou didst imprint a *medici-
nall* vertue in many *simples*,
even from the beginning ;
didst thou meane that wee
should be sicke, when thou
didst so ? when thou mad'st
them ? No more then thou
didst meane, that we should
sin, when thou mad'st us :
thou foresawest both, but
causedst neither. Thou, Lord,
promisest here trees, *whose
fruit shall be for meat, and
their leaves for medicine.* E-
zek. 47. 12. It is the voyce
of thy Sonne, *Wilt thou be
made whole ?* Ioh. 5. 6. That
drawes from the Patient a

CON-

Devotions.

confession that he was ill,
and could not make himself
well. And it is thine own
voyce, *Is there no Physician?*
Iere. 8. 22. That inclines us,
disposes us to accept thine
Ordinance. And it is the
voice of the Wise man, both
for the *matter*, *Physicke* it
selfe, *The Lord hath created*
Medicines out of the earth,
and he that is wise, shall not
abhorre them, Ecclus 38. 4.
And for the *Art*, & the *Per-*
son, *The Physician cutteth off*
a long Disease. In all these
voyces, thou sendest us to
those helps, which thou hast
afforded us in that. But wilt
not thou avow that voyce
too, *Hee that hath sinned*
against his Maker, let him
fall

Devotions.

Fall into the hands of the Physician ; Eccles 38. 15. and wilt not thou afford mee an understanding of those words? Thou who sendest us for a Blessing to the Physician, dost not make it a curse to us, to go, when thou sendest. Is not the curse rather in this, that onely he falls into the hands of the Physician, that casts himself wholly, intirely upon the Physician, confides in him, relies upon him, attends all from him, and neglects that spiritual Phisick, which thou also hast instituted in thy Church: so to fall into the hands of the Physician, is a sinne, & a punishment of former sins; so as Asa fell, who
in.

Devotions.

in his disease, *sought not to the Lord, but to the Physician*, 1 Chron. 16. 12. Reveal therefore to me thy *Method*, O Lord, and see, whether I have followed it; that thou mayst have glory, if I have, and I pardon, if I have not, and helpe that I may. Thy *Method* is, *In time of thy sicknesse, be not negligent*, Ecclesi 38. 9. Wherein wilt thou have my diligence expressed? *Pray unto the Lord, and he will make thee whole*. O Lord, I do; I pray, & pray thy servant *Dauids* prayer, *Have mercy upon me, O Lord for I am weak; Heale me, O Lord, for my bones are vexed*: Psal. 6. 2. I know, that even my weaknesse is a reason,

Devotions.

son, a motive, to enduce thy
mercy, and my sicknesse an
occasion of thy sending
health. When art thou so
ready, when is it so seasona-
ble to thee, to commiserate,
as in misery? But is prayer
for health in season, as soone
as I am sick? Thy *Method*
goes further, *Leave off from*
sinne, and order thy hands a-
right, and cleanse thy heart
from all wickednesse; Psal. 6.
38: 10. Have I, O Lord, done so?
O Lord, I have; by thy
Grace, I am come to a holy
detestation of my former
sin; Is there any more? In
thy *Method* there is more;
Give a sweet savour, and a
memorall of fine flower, and
make a fat offering, as not be-
ing.

Devotions.

ing. And, *Lord*, by thy grace,
I have done that, sacrific-
ed a little, of that little,
which thou lentst mee,
to them, for whom thou
lentst it: and now in thy
Method, and by thy steps, I
am come to that, *Then give*
place to the Physician, for the
Lord hath created him, let
him not go from thee, for thou
hast need of him, Psalme, 12. *38.*
I send for the *Physician*, but
I will heare him enter with
those words of *Peter, Iesus*
Christ maketh thee whole;
Act. 9. 34. I long for his
presence, but I looke *that the*
power of the Lord should bee
present to heale mee, Luc.
5. 17.

4. PRAY:

Devotions.

4. PRAYER.

O Most mighty, and most mercifull God, who art so the God of *Health* and *Strength*, as that without thee, al health is but the fuel, and all strength but the bellowes of Sinne; Behold me under the vehemence of two diseases, and under the necessity of two *Physicians*, authorised by thee, the *bodily*, and the *spirituall Physician*. I come to both, as to thine *Ordinance*, and blesse, and glorifie thy Name, that in both cases, thou hast afforded helpe to man by the ministry of man. Even in the new *Ierusalem*, *Apoc.* 22.2. in *Heaven* it selfe, it hath

Devotions.

hath pleased thee to discover a *Tree*, which is a *Tree of life* there, but the leaves thereof are for the healing of the Nations; Life it selfe is with thee there, for thou art life; and all kinds of health, wrought upon us here, by thine Instruments, descend from thence. Thou wouldst have healed Babylon, but she is not healed; *Ier. 51. 9.* Take from me, O Lord, her perverseness, her wilfulness, her refractariness, & heare thy Spirit saying in my soul, Heale me, O Lord, for I would be healed. Ephraim saw his sickness, and Judah his wound; then went Ephraim to the Assyrian, and sent to King Iareb, yet could not be

Devotions.

*he heale you, nor cure you of
your wound, Ose. 5. 13. Keep
me back, O Lord, from them
who mis-professe arts of
healing the soule, or of the
body, by meanes not imprin-
ted by thee in the Church,
for the soule, or not in Na-
ture, for the Body; There is
no spiritmall health to be had
by superstition nor bodily by
witchcraft; thou Lord, and
onely thou art Lord of both.
Thou in thy selfe art Lord
of both, and thou in thy Son,
art the Physician, the applyer
of both. With his stripes are
we healed sayes the Prophet
Esaie there; there before he
was scourged, we were hea-
led with his Stripes; how
much more shall I be healed
now,*

Devotions.

on of now, now, when that w^{ch} he
Keep hath already suffered actual-
them ly, is actually, and effectual-
ts of ly applyed to me? Is there
of the any thing incurable, upon
prin- which that *Balme* drops?
urch, Any veine so empty, as that
Na- that *blond* cannot fill it?
ere is Thou promisest to *heale the*
e had *Earth*; *2 Chron. 7. 14.* but
ily by it is when the inhabitants
, and of the *Earth pray that thou*
both. *wouldst heale it, Ezech. 47. 11*
Lord Thou promisest to heal their
y Son, *Waters,* but *their miery places*
pplyer and *standing waters,* thou
es are sayest there, *Thou wilt not*
rophet *heale:* My returning to any
ore he sinne, if I should returne to
e hea- the ability of sinning over
how all my sinnes againe, thou
healed wouldst not pardon. Heale
now, this

Devotions.

this *Earth*, O my God, by repentant teares, and heale these *Waters*, these teares from all bitterneſſe, from all diffidence, from all dejection, by eſta bliſhing my irremoveable aſſurance in thee. *Thy Sonne went about healing all manner of ſickneſſes : Matth. 4. 23.* (No diſeaſe incurable, none difficult ; he healed them *in paſſing*) *Luc. 6. 19.* *Vertue went out of him, and he healed all,* *Ioh. 7. 23.* all the multitude (no perſon incurable) hee healed them *every whit*, (as himſelfe ſpeakes) he left no reliques of the Diſeaſe ; and will this univerſall *Phyſician*, paſſe by this *Hospitall*, and not viſite me? not heale me?

Devotions.

me? not heale me wholly?

Lord, I looke not that thou shouldst say by thy Messenger to me, as to *Ezechias*, *Behold, I will heale thee, and on the third day, thou shalt go up to the house of the Lord,* 2 Reg. 20. 5. I looke not that thou shouldst say to me, as to *Moses* in *Miriam's* behalfe, *Numb. 12. 14.* when *Moses* would have had her healed presently, *If her father had but spit in her face, should she not have been ashamed seven dayes? Let her be shut up seven dayes, and then retorne;* But if thou be pleased to multiply seven dayes, (and seven is infinite) by the number of my *sins*, (and that is more infinite) if this
day.

Devotions.

day must remove me, till
dayes shall be no more, scale to
me, my spirituall health in
affording me the *Scales* of
thy *Church*, & for my tem-
porall health, prosper thine
Ordinance, in their hands
who shall assist in this sick-
nesse, in that manner, and in
that measure as may most
glorifie thee, and most edifie
those, who observe the issues
of thy servants, to their own
spirituall benefit.

5. Solus adest.

The physician comes.

5. MEDITATION.

AS Sicknesse is the grea-
test misery, so the
greatest misery of sicknesse,

Devotions.

is *solitude* ; when the infectiousness of the Disease deterrers them who should assist, from coming ; even the *Physician* dares scarce come. *Solitude* is a torment, which is not threatned in *Hell* it selfe. Meere *vacuity*, the first *Agent*, *God*, the first *Instrument of God*, *Nature*, will not admit ; Nothing can be utterly *emptie*, but so neere a degree towards *Vacuitie*, as *Solitude*, to be but one, they love not. When I am dead, & my body might infect, they have a remedy, they may bury me, but whē I am but sick, and might infect, they have no remedy, but their absence, and my solitude. It is an *excuse* to them

Devotions.

them that are great, and pretend, & yet are loth to come; it is an *inhibition* to those who would truly come, because they may be made instruments, and pestiducts, to the infection of others, by their comming. And it is an *Outlawrie*, an *Excommunication* upon the *Patient*, and separates him from all offices, not onely of *Civility*, but of *working Charity*. A long sicknesse will weary friends at last, but a pestilentiall sicknesse averts them from the beginning. *God* himselfe would admit a *figure* of *Society*, as there is a plurality of persons in *God*, though there be but one *God*; and all his externall actions

Devotions.

actions testifica love of *Society*, and *Communion*. In *Heaven* there are *Orders* of *Angels*, and *Armies* of *Martyrs*, and in that house many *mansions*; in *Earth*, *Families*, *Cities*, *Churches*, *Colledges*, all plurall things; and lest either of these should not be company enough alone, there is an association of both, a *Communion* of *Saints*, which make the *Militant* and *Triumphant Church*, one *Parish*; So that *Christ*, was not out of his *Dioces*, when he was upon the *Earth*, nor out of his *Temple*, when he was in our flesh. *God*, who saw that all that he made, was good, came not so neere seeing a defect in any of his
D works,

Devotions.

works, as when he saw that it was not good, for man to be *alone*, therefore *he made him a helper*; and one that should help him so, as to encrease the *number*, and give him *her own, & more society*. *Angels*, who do not propagate, nor multiply; were made at first in an abundant number; and so were Stars: But for the things of this World, their blessing was, *encrease*; for I thinke, I need not ask leave to thinke, that there is no *Phenix*; nothing singular, nothing alone: Men that in here upon *nature* only, are so far from thinking, that there is any thing *singular* in this world, as that they will scarce think, that this

Devotions.

this world it self is *singular*; but that every *Planet*, and every *Starre*, is another *World* like this; They finde reason to conceive, not onely a *Plurality* in every *Species* in the World, but a *Plurality of worlds*; so that the abhorrers of *solitude*, are not solitary; for *God*, & *Nature*, and *Reason* concurre against it. Now, a man may counterfeit the *Plague* in a *vow*, and mistake a *Disease* for *Religion*; by such a retyring and recluding of himselfe from all men, as to do good to no man, to converse with no man. *God* hath two *Testaments*, two *Wills*; but this is a *Scedule*, and not of his, a *Codicill*, and not of his, not

Devotions.

in the *body* of his *Testaments*, but *interlin'd*, & *post-scrib'd* by others, that the way to the *Communion of Saints*, should be by such a *solitude*, as excludes all doing of good here. That is a *disease* of the *Minde*; as the height of an infectious disease of the body, is *solitude*, to be left alone: for this makes an infectious bed, equall, nay worse then a *grave*, that though in both I be equally alone, in my bed I *know* it, and *feel* it, & shall not in my *grave*: and this too, that in my bed, my soule is still in an infectious body, and shall not in my *Grave* be so.

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5. EXPOSTULATION.

O God, my God, thy Son took it not ill at *Martha's* hands, that when hee said unto her, *Thy brother Lazarus shall rise againe, Io. 13. 23.* she expostulated it so farre with him, as to reply, *I know that he shall rise again in the Resurrection, at the last day;* for she was miserable by wanting him then. Take it not ill, *O my God*, from me, that though thou have ordained it for a *blessing*, and for a *dignity* to thy people, *That they should dwell alone, and not be reckoned among the Nations, Numb. 23. 9.* (because they should be above them) and that they

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Devotions.

should dwell in safety alone;
Deut. 33. 33. (free from the
infestation of enemies) yet
I take thy leave to remem-
ber thee, that thou hast said
too, *Two are better then one,*
Eccles. 4. 10. And, *Woe be un-*
to him that is alone when hee
falleth; and so when hee is
fallen, and laid in the bed
of sicknesse too. *Righteous-*
nesse is immortal; *Sapient. 1.*
9. I know thy *wisdome* hath
said so; but no *Man*, though
covered with the righte-
ousnesse of thy *Sonne*, is im-
mortall so, as not to die; for
he who was *righteousnesse* it
selfe, did die. I know that
the *Sonne* of *righteousnesse*,
Matth. 14. 23. thy *Sonne*, re-
fused not, nay affected *solit-*
*arine*nesse,

tarinesse, lonenesse, many, many times; but at all times, hee was able to command more then twelve legions of *Angels* to his service; *Mat.* 26. 13. and when he did not so, he was farre from being alone; for, *I am not alone, Io.* 8. 16. sayes he, *but I, and the Father that sent me.* I cannot feare, but that I shal alwaies be with thee, and him; but whether this *disease* may not alien, and remoove my friends, so that *they stand a-loose from my sore, and my kinsmen stand a farre off, Psa.* 38. 11. I cannot tell. I cannot feare, but that thou wilt reckon with me from this minute, in which, by thy grace, I see thee, whether

Devotions.

this *understanding*, and this *will*, and this *Memory*, may not decay, to the *discouragement*, and the *illinterpretation* of them, that see that heavy change in me, I cannot tell. It was for thy blessed, thy powerfull *Sonne* alone, to tread the wine-*presse* alone, and none of the people with him, *Esay* 63. 3. I am not able to passe this agony alone ; not alone without thee ; Thou art thy spirit ; not alone without thine ; spirituall and temporall *Physicians* are thine ; not alone without mine ; Those whom the bands of *blood*, or *friendship*, hath made mine, are mine ; And if thou, or thine, or mine, abandon mee,

I

Devotions.

I am alone, and woe unto mee, if I be alone. *Elias* himselfe fainted under that apprehension, *Loe, I am left alone*, 1 Reg. 14. 14. & *Martha* murmured at that, said to *Christ*, Lord, dost not thou care, that my sister hath left me to serve alone? *Luc.* 10. 40. Neither could *Jeremiah* enter into his *Lamentations*, from a higher ground then to say, *How doth the Citie sit solitary, that was full of people*, *Ier.* 1. 1. O my God, it is the *Leper*, that thou hast condemned to live alone; Have I such a *Leprosie* in my Soule; *Lev.* 13. 49. that I must die alone; alone without thee? Shall this come to such a *leprosie* in my body,

D 5 that

Devotions.

What I must die alone ? Alone without them that should assist, that should comfort me ? But comes not this *Expostulation* too neere a *murmuring* ? Must I be concluded with that, that *Moses was commanded to come neere the Lord alone ? Exod. 14. 2.* That solitari- nesse, and dereliction, and abandoning of others, disposes us best for *God*, who accompanies us most alone ? May I not remember, and apply too ; that though *God* come not to *Jacob*, *Gen. 32. 24*, till he found him alone, yet when hee found him alone, he wrestled with him and lamed him ? That when in the dereliction and forsa-
king

Devotions.

king of friends and *Physicians*, a man is left alone to *God*, *God* may so wrestle with this *Iacob*, with this *Conscience*, as to put it out of *joynt*, and so appeare to him, as that he dares not looke upon him face to face, when as by way of *reflection*, in the consolation of his temporall or spirituall servants, and ordinances he durst, if they were there? But a *faithfull friend* is the *Physick* of life, and they that feare the *Lord* shall find him, *Ecclus 6. 16*. Therefore hath the *Lord* afforded mee both in one person, that *Physician*, who is my *faithfull friend*.

5. PRAY-

Devotions:

5. PRAYER.

O Eternall , and most Gracious God , who calledst down fire from *heaven* upon the sinfull *Cities*, but *once* , and openedst the *Earth*, to swallow the *Murmurers*, but *once*, and threwest down the *Tower of Siloe* upon sinners, but *once*, but for thy works of Mercy repeatest them often, and still workest by thine own patterns, as thou broughtst *man* into this world , by giving him a *helper* fit for him , so whether it be thy will to continue me long thus, or to dismisse mee by death , be pleased to affoord mee the helps fit for both conditions,

Devotions.

ons, either for my weak stay
here, or my finall transmi-
gration from hence. And if
thou mayest receive glory
by that way (and, by all
wayes thou mayest receive
glory) glorifie thy selfe in
preserving this *body* from
such infections, as might
withhold those, who would
come, or indanger thē who
do come ; and preserve this
soule in the faculties there-
of, from all such distempers,
as might shake the assurance
which my selfe and others
have had, that because thou
hast loved me, thou woul-
dest love me to my *end*, and
at my *end*. Open none of my
Doores, not of my *heart* ; not
of my *eares*, not of my *house*
to

Devotions.

to any *supplanter* that would
enter to undermine me in
my *Religion* to thee, in the
time of my weaknesse; or to
defame mee, and magnifie
himselfe, with false rumors
of such a victory, and surpris-
fall of me, after I am dead;
Bee my salvation, and *plead*
my salvation; *worke* it, and
declare it; and as thy *Tri-*
umphant shall be, so let the
Militant Church be assured,
that thou wast my *God*, and
I thy servant, *to*, and *in* my
consummation. Bless thou
the learning, and the labours
of this Man, whom thou
sendest to assist me; and
since thou takest me by the
hand, and puttest me into his
hands (for I come to him in
thy

Devotions.

thy name, who, in thy name comes to me) since I clog not my *hopes* in him, no nor my *prayers* to thee, with any limited conditions, but inwrap all in those two Petitions, *Thy Kingdome come, Thy will be done*, prosper him, and relive me, in thy way, in thy time, and in thy measure. *Amen.*

6. Memit.

The physician is afraid.

6. MEDITATION.

I Observe the *Physician* with the same diligence, as he the *Disease*; I see hee *fears*, and I feare with him; I overtook him, I over-run him in his feare, and I go

Devotions.

go the faster, because he makes his pace slow; I feare the more, because he disguises his fear, and I see it with the more sharpnesse, because he would not have me see it. He knowes that his *fear* shall not disorder the practise, and exercise of his *Art*, but he knowes that my *fear* may disorder the effect, and working of his practise. As the ill affections of the *Spleen*, cōplicate, & mingle themselves, with every infirmitie of the body, so doth *fear* insinuate it selfe in every *action*, or *passion* of the *Minde*; and as *wind* in the body will counterfeit any disease, and seeme the *Stone*, and seeme the *Gowr*, so *fear* will

Devotions.

will counterfeit any disease
of the *Minde*; It shall seeme
love, a love of having, and it
is but a *fear*; a jealous and
suspicious feare of losing;
It shall seeme *valour*, in des-
pising, and undervaluing
danger, and it is but *fear*, in
an over-valuing of *opinion*,
and *estimation*, and a fear of
losing that. A man that is
not afraid of a *Lion*, is afraid
of a *Cat*; not afraid of *star-*
ving, and yet is afraid of
some *joynt of meat* at the ta-
ble, presented to feed him;
not afraid of the sound of
Drummes, and *Trumpets*,
and *Shot*, and those, which
they seek to drown, the last
cryes of men, and is afraid of
some particular *harmonious*
Instrument;

Devotions.

Instrument ; so much afraid,
as that with any of these
the *Enemy* might drive this
man, otherwise valiant e-
nough, out of the Field. I
know not, what feare is, nor
I know not what it is that I
feare now ; I feare not the
hastening of my *death* , and
yet I do feare the increase of
the *disease* ; I should belie
nature. if I should deny that
I feared this, and if I should
say that I feared *death* , I
should belie *God* ; My weak-
nesse is from *Nature* , who
hath but her *measure* , my
strength is from *God* , who
possesses and distributes infi-
nitely. As then every cold
ayre is not a *dampe* , every
shivering is not a *stupefacti-*

on,

afraid,
f these
ve this
iant c-
ield. I
is, nor
s that I
not the
, and
ease of
belie
y that
hould
th, I
weak-
who
, my
who
s infi-
y cold
every
facti-
on,

on, so every feare is not a
fearesubnesse, every declina-
tion is not a running away,
every debating is not a re-
solving, every wish, that it
were not thus, is not a mur-
muring, nor a dejection,
though it be thus; but as
my *Physicians* feare puts not
him from his *practise*, nei-
ther doth mine put me, from
receiving from *God*, and
Man, and *my selfe*, *spirituall*,
and *civill* and *morall* assistan-
ces, and consolations.

6. EXPOSTULATION.

MY *God*, my *God*. I find
in thy *Booke*, that *fear*
is a stifling spirit, a spirit of
suffocation; That *Isbosheth*
could not speake, nor reply in
his

Devotions.

his own defence to Abner, because he was afraid, 2 Sam.

3. 11. It was thy servant Iobs case too, who before hee could say any thing to thee, sayes of thee, Let him take his rod away from mee, and let not his feare terrifie me, then would I speake with him, and not feare him; but it is not so with me, Iob 9. 34. Shall a feare of thee, take away my devotion to thee? Dost thou command me to speake to thee, and command me to feare thee, & do these destroy one another? There is no perplexity in thee, my God; no inextricablenesse in thee, my light, and my clearenesse, my Sun, and my Moon, that directest mee as well

Devotions.

well in the night of adver-
sitie and feare, as in my day
of prosperity & confidence.
I must then *speake* to thee, at
all times, but when must I
fear thee? At all times too.
When didst thou rebuke
any Petitioner, with the
name of *Importunate*? Thou
hast propos'd us to a *Parable*
of a *Judge* that did Justice at
last, *because the Client was*
importunate, and troubled
him, *Luke 18. 1.* But thou
hast told us plainly, that thy
use in that *Parable*, was not,
that thou wast troubled
with our importunities, but
(as thou saist there) *That we*
should alwayes pray. Lu. 11.
5. And to the same purpose
thou propos'est another, that
If

Devotions.

If I presse my friend, when he
is in bed, at mid-night, to lend
me bread, though he will not
rise, because I am his friend,
yet because of mine importu-
nity, he will. God will doe
this, whensoever thou askest
and never call it *Importuni-
ty*. Pray in thy bed at mid-
night, and God will not say,
I will hear thee to morrow
upon thy knees, at thy bed-
side; pray upon thy knees
then, and God will not say,
I will heare thee on *Sunday*
at *Church*; God is no dilato-
ry God, no froward God;
Prayer is never unseasona-
ble, God is never asleepe, nor
absent. But, O my God, can I
do this, and fear thee; come
to thee, and speake to thee, in
all

Devotions.

When he all places, at all houres, and
to lend feare thee? Dare I ask this
will not question? There is more
friend, boldnesse in the *Question*,
sportive, then in the *comming*: I may
all doe do it, though I feare thee; I
askest cannot do it, except I feare
ortuni- thee. So well hast thou pro-
t mid- vided, that wee should al-
ot say, wayes fear thee, as that thou
orrow hast provided, that we should
y bed- feare no person but thee,
knees nothing but thee; no men?
ot say, No. Whom? *The Lord is*
unday *my helpe, and my salvation,*
dilato- *whom shall I feare? Psal. 27.*
God; 1. *Great enemies*: not great
asona- *enemies*; for no enemies are
e, nor great to them that fear thee;
can I *Feare not the people of this*
come *Land, for they are Bread to*
hee, in *you: Num. 14. 9. They shall*
all

Devotions.

not onely, not *eate* us, not
eate our *Bread*, but they shal
be our *Bread*; Why should
we feare them? But for all
this *metaphoricall bread*, vi-
ctory over enemies, that
thought to devoure us, may
we not feare, that we may
lacke bread literally? And
feare famine, though wee
feare not enemies? *Young
Lyons do lack, and suffer hun-
ger, but they that seeke the
Lord, shall not want any good
thing, Psal. 35. 70.* Never?
Though it be well with
them at one time, may they
not feare, that it may bee
worse? *Wherefore should I
feare in the dayes of evill,*
sayes thy servant David?
Psal. 46. 5. Though his own
sinne

Devotions.

sinne had made them evill,
he feared them not. No ?
not if this evill determine
in death ? Not though in
a death ; not , though in a
death inflicted by violence,
by malice, by our owne de-
sert. *Feare not the sentence of
death, Eccles 41. 3,* if thou
feare God. Thou art, O my
God , so farre from admit-
ting us, that feare thee, to
feare others , as that thou
makest others to feare us ;
*As Herod feared Iohn , be-
cause he was a holy and a just
man, and observed him, Mar.*
6.20. How fully then, O my
abundant God? how gently, O
my sweet, my easie God, dost
thou untangle me , in any
scruple arising out of the

E con-

Devotions.

consideration of this thy feare? Is not this that which thou intendest, when thou sayest, *The secret of the Lord is with them that feare him, Psal. 25. 14.* The secret, the Myſtery of the right uſe of feare. Doſt thou not meane this, when thou ſayeſt, *Wee ſhall underſtand the feare of the Lord? Have it, and have benefit by it; Prov. 2. 5.* have it, and ſtand under it; be directed by it, & not be dejected with it. And doſt thou not propoſe that *Church* for our example, whē thou ſayeſt, *The Church of Iſrael walked in the feare of God; Acts 9. 31.* thy had it, but did not ſit down lazily, nor ſit down weakly, nor ſinke under

Devotions.

under it. There is a feare which weakens men in the service of God; *Adam was afraid because he was naked, Gen. 3. 10.* They who have put off thee, are a prey to all. They may feare, *For thou wilt laugh, when their feare comes upon them, Prov. 1. 26* as thou hast told them *more then once; 10, 24.* And thou wilt make them feare, where no cause of feare is, *Psal. 14. 5* thou hast told them *more then once too, Ps. 53. 6.* There is a feare that is a punishment of former wickednes; and induces more: *Though some said of thy Sonne, Christ Iesus, that he was a good mā, yet no man spake openly, for feare of the Iewes: Ioh. 7. 13.*

E 2 *Ioseph*

Devotions.

Ioseph was his Disciple ; but secretly, for fear of the Iewes: Io. 19. 38. The Disciples kept some meetings, but with doores shut for feare of the Iews. Io. 29. 19. O my God, thou givest us fear for ballast to carry us stedily in all weathers. But thou wouldst ballast us, with such S and, as should have Gold in it, with that feare which is thy fear, for the feare of the Lord is his Treasure, Esa. 33. 6. He that hath that, lacks nothing that Man can have, nothing that God does give. Timorous men thou rebukest; Why are ye fearefull, O yee of little faith? Mat. 8. 26. Such thou dismisses from thy service, with scorne, though of them there

Devotions.

there went from *Gideons* Army, 22000, and remained but 10000. *Iudg. 7. 3.* Such thou sendest farther then so; thither from whence they never returne, *The fearefull and the unbeleeving, into that burning lake, which is the second death, Apo. 21. 8.* There is a *feare*, and there is a *hope*, which are equall abominations to thee; for, *they were confounded, because they hoped*, sayes thy servant *Iob. 10. 6. 20.* because they had *mis-plac'd, mis-cētre'd* their hopes; they hoped and not in thee, and such shall *feare*, and not *feare thee*. But in *thy feare*, *my God*, and my feare, my God, and my hope, is *hope*, and *love*, and *confidence*, and

Devotions.

peace, and every limbe, and ingredient of *happineffe* enwrapped; for *joy* includes all; and *feare* and *joy* confist together; nay constitute one another; *The womã departed from the Sepulchre*, *Mat.* 28. 8. the women which were made *supernumerary Apostles*, *Apostles* to the *Apostles*; *mothers of the Church* and of the *Fathers*, *Grandfathers of the Church*, the *Apostles* themselves, the *women*, *Angels* of the *Resurrection*, went from the *Sepulchre*, with *feare* and *joy*; they ranne, sayes the Text, and they ranne upon those two legs, *feare* and *joy*; and both was the *right leg*, they joy in thee, *O Lord*, that *feare* thee,
and

Devotions.

and feare thee onely, who
feele this joy in thee. Nay, thy
feare, and thy love are inse-
parable; still we are called
upon, in infinite places, to
feare God; yet the Comman-
dement, which is the root of
all, is, *Thou shalt love the
Lord thy God*; He doth nei-
ther, that doth not both; hee
omits neither, that does one.
Therefore when thy servant
David had said, *Psal. 111.*
10. that *the fear of the Lord*
is the beginning of wisdom,
and his Sonne had repeated it
againc, *Prov. 1. 7.* He that
collects both, calls this feare,
the root of wisdom; *Ecclus*
1.20.27. And that it may
imbrace all, he calls it *wise-
dome it selfe.* A wise man

E 4 there-

Devotions.

therefore is never without it, never without the exercise of it: Therefore thou sendest *Moses* to thy people, *That they might learne to feare thee all the dayes of their lives: Dent. 4. 10.* not in heavic, and calamitous, but in good, and cheerfull dayes too: for, *Noah*, who had assurance of his deliverance, yet moved with feare, prepared an *Arke*, for the saving of his house, *Hebr. 11. 7.* A wise man will feare in every thing. *Ecclus 18. 27.* And therefore though I pretend, to no other degree of wisdom, I am abundantly rich in this, that I lie here posselt with that feare, which is thy feare, both that this sicknesse
is

Devotions.

is thy immediate correction, and not meere-ly a *naturall accident*; and, therefore fearefull, because *it is a fearefull thing to fall into thy hands*, and that this fear preserves me from all inordinate feare, arising out of the infirmity of Nature, because thy hand being upon mee, thou wilt never let me fall out of thy hand.

6. PRAYER.

O Most mighty God, and mercifull God, the God of all true sorrow, and true joy too, of all feare, and of all hope too, as thou hast given me a *repentance*, not to be repented of, so give mee, **O Lord**, a *fear*, of which I may

E 5

not

Devotions.

not be *afraid*. Give me tender, and supple, and comfortable affections, that as I joy with them that joy, and ~~mourne~~ *mourne* with them that *mourne*, so I may *feare* with them that *feare*. And since thou hast vouchsafed to discover to me, in his *feare* whom thou hast admitted to be my assistance in this sicknesse, that there is danger therein, let me not, *O Lord*, go about to overcome the sense of that *feare*, so farre, as to pretermitt the fitting, and preparing of my selfe, for the worst that may bee feared, the passage out of this life. Many of thy blessed *Martyres*, have passed out of this life, without any shew
of

Devotions.

of feare; but thy *most* blessing:
Sonne himselfe did not feare.
Thy *Martyres* were known
to be but *men*, and therefore
it pleased thee, to fill them
with thy *Spirit*, & thy *Power*,
in that they did *more* then
men; Thy *Sonne* was declared
by thee, and by himselfe
to be *God*; and it was requisite
that hee should declare
himselfe to be *Man* also, in
the weaknesse of Man. Let
me not therefore, *O my God*,
be ashamed of these *fear's*,
but let me feele them to determine,
where his feare did, in a present
submitting of all to thy will.
And when thou shalt have inflamed
& thawed my former coldnes-
ses, and indevotions, with
these

Devotions.

these heats, and quenched
my former heats, with these
sweats, and inundations, and
rectified my former pre-
sumptions and negligences
with these feares, be pleased
O Lord, as one, made so by
thee, to think me fit for thee;
And whether it be thy plea-
sure, to dispose of this body,
this garment so, as to put it
to a farther wearing in this
world, or to lay it up in the
common wardrobe, the grave,
for the next, glorifie thy self
in thy choice now, and glo-
rifie it then, with that Glo-
ry, which thy *Son*, our *Savi-
our Christ Iesus* hath purcha-
sed for them, whom thou
makest partakers of his *Re-
surrection. Amen.*

Devotions.

7. Socios sibi jungitur instat.

*The Physician desires to have
others joyned with him.*

7. MEDITATION.

THERE is *more fear*, therefore *more cause*. If the *Physician* desire helpe, the burden grows great: There is a growth of the *disease* then; But there must be an *Autumne* too; But whether an *Autumne* of the *disease* or mee, it is not my part to choose; but if it be of *me*, it is of *both*; My *disease* cannot *survive me*, I may *outlive it*. Howsoever, his desiring of others, argues his *candor*, and his *ingenuity*; If the danger be *great*, he *justifies*

Devotions.

ties his proceedings, and hee disguises nothing, that calls in witnesses ; And if the danger be not great , hee is not ambitious, that is so ready to divide the thanks and the honour of that work, which he began alone, with others. It diminishes not the dignity of a *Monarch*, that hee derive part of his care upon others ; God hath not made many *Sunnes*, but hee hath made many *Bodies*, that receive, and give light. The *Romanes* began with one *King* ; they came to two *Consuls* ; they returned in extremities, to one *Dictator* : whether in one, or many, the *Soveraignty* is the same, in all *States*, and the danger is not the

Devotions.

the more, & the providence
is the more, where there are
more *Physicians*; as the
State is the happier, where
busineses are carried by
more counsells, then can be
in one brest, how large foe-
ver. *Diseases* themselves
hold *Consultations*, and con-
spire how they may multi-
ply, and joyne with one an-
other, & *exalt* one anothers
force, so; and shall we not
call *Physicians*, to *consultati-
ons*? *Death* is in an old mans
doore, he appeares, and tels
him so, and *Death* is at a
young mans *backe*, and sayes
nothing; *Age* is a *sicknesse*,
and *Youth* is an *ambush*; and
we need so many *Physicians*,
as may make up a *Watch*,
and

Devotions.

and spie every inconveni-
ence. There is scarce any
thing, that hath not killed
some body; a *haire*, a *feather*
hath done it; Nay, that which
is our best *Antidote* against
it, hath done it; the best *cor-*
diall hath beene *deadly Poy-*
son; Men have dyed of *joy*,
and almost forbidden their
Friends to weep for them,
when they have seene them
dye laughing. Even that
Tyrant Dionysius (I thinke
the same that suffered so
much after) who could not
die of that sorrow, of that
high fall, from a *King* to a
wretched private man, dyed
of so poore a *joy*, as to be de-
clar'd by the people at a *The-*
ator, that he was a good *Pe-*
et.

Devotions.

et. We say often, that a *Man*
may live of a little; but, alas,
of how much lesse may a
Man *die*? And ther fore the
more assistants, the better:
who comes to a day of hea-
ring, in a cause of any im-
portance, with one *Advo-*
cate? in our *Funerals*, wee
ourselves have no interest;
there we cannot *advise*, we
cannot *direct*: And though
some *Nations* (the *Egyp-*
tians in particular) built
themselves better *Tombes*,
then *Houses*, because they
were to dwell *longer* in the;
yet amongst our selves, the
greatest *man of stile*, whom
we have had, *The Conqueror*
was left, as soon as his soule
left him, not onely without
persons

Devotions.

persons to assist at his *grave*, but without a *grave*. Who will keep us then, we know not; As long as we can, let us admit as much *help*, as we can; Another, and another *Physician*, is not another, and another *Indication*, & *symptome* of death, but another, and another *Assistent*, and *Proflour* of life: Nor doe they so much feed the Imagination with Apprehension of *danger*, as the Understanding with *Comfort*. Let not one bring *learning*, another *diligence*, another *Religion*, but every one bring all, and, as many Ingredients enter into a Receipt, so may many men make the receipt. But why do I exercise my Meditation

Devotions.

ditation so long upon this,
of having plentiful help in
time of need? Is not my
Meditation rather to be in-
clined another way, to con-
dole, and commiserate their
distresse, who have *none*?
How many are sicker, (per-
chance) then I, and layd in
their wofull straw at home
(if that corner be a home)
and have no more hope of
helpe, though they dye, then
of preferment, though they
live? Nor do no more ex-
pect to see a *Physician* then,
then to be an *Officer* after; of
whom, the first that takes
knowledge, is the *Sexton*
that buries them; who bu-
ries them in *oblivion* too?
For they do but fill up the
number

Devotions.

number of the dead in the Bill, but we shal never heare their *Names*, till wee reade them in the Booke of life, with our own. How many are sicker (perchance) then I, & thrown into *Hospitals*, where, (as a Fish left upon the sand, must stay the Tide) they must stay the *Physicians* houre of visiting, and then can be but *visited*? How many are sicker (perchance) then all we, & have not this *Hospitall* to cover them, nor this Straw, to lie in, to die in, but have their *grave-stone* under them, and breathe out their souls in the cares, & in the cries of Passengers, harder the their bed, the flint of the street? That taste of no part
of

Devotions.

of our *Physicke*; but a *sparing*
dyet, to whom ordinary
porridge would be *Inlip* e-
nough, the refuse of our ser-
vants, *Bezar* enough, and the
off-scowring of our Kitchen
Tables, *Cordiall* enough. O
my *soule*, when thou art not
enough awake, to bleesse thy
God enough for his plenti-
full mercy, in affording thee
many *Helpers*, remember
how many lacke them, and
helpe them to them, or to
those other things, which
they lacke as much as them.

7. EXPOSTULATION.

MY *God*, my *God*, thy
blessed servant *Aug-*
ustine begg'd of thee, that
Moses might come, and tell
him

Devotions.

him what he meant by some places of *Genesis*: May I have leave to aske of that *Spirit*, that writ that Booke, why when *David* expected news from *Ioabs* Army, and that the Watchman told him, that *he saw a man running alone*, 2 *Sam.* 18.25. *David* concluded out of that circumstance, *That if he came alone, he brought good newes?* I see the *Grammer*, the word signifies so, and is so ever accepted, *Good newes*; but I see not the *Logique*, nor the *Rhetorique*, how *David* would proove, or perswade that his newes was *good*, because he was *alone*, except a greater company might have made great impressions

Devotions.

ons of danger, by imploring
and importuning present
supplies: Howsoever that
be, I am sure, that that which
thy Apostle sayes to *Timo-*
thy, 2 Tim. 4. 11. Onely Luke
is with me; Luke, and no bo-
dy but *Luke*, hath a taste of
complaint and sorrow in it:
Though *Luke* want no testi-
mony of *ability*, of *forward-*
nesse, of *constancie*, and *perse-*
verance, in assisting that
great building, which Saint
Paul laboured in, yet Saint
Paul is affected with that,
that ther was none but *Luke*
to assist. We take Saint *Luke*
to have been a *Physician*, and
it admits the application
the better, that in the pre-
sence of one good *Physician*
we

Devotions.

we may be glad of more. It was not only a civill spirit of pollicy, or order that moved *Moses* father in law, *Exod.* 18. 13. to perswade him to divide the burden of government, and Judicature with others, and take others to his assistance; but it was also thy immediate Spirit; *O my God*, that moved *Moses* to present unto thee *seventie of the Elders of Israel*, *Numb.* 11. 16. to receive of that spirit, which was upon *Moses* onely before, such a portion as might ease him in the government of that people; though *Moses* alone had endowments above all, thou gavest him other assistants. I consider
thy

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thy plentiful goodnesse, O
my God, in imploying *Angels*, more then one; in so
many of thy remarkeable
works. Of thy *Sonne*, thou
saist; *Let all the Angels of
God worship him, Heb. 1. 6.*
If that be in *Heaven*, upon
Earth, he sayes that he could
command twelve legions of
Angels, Mat. 26. 53. And
when *heaven*, and *earth* shall
be all one, at the last day,
Thy *Sonne*, O *God*, the *Sonne*
of *Man*, shall come in his glo-
ry, and all the holy *Angels*
with him, *Mar. 25. 31.* The
Angels that celebrated his
birth to the *Shepherds, Luc.*
21. 15. The *Angels* that ce-
lebrated his second birth, his
Resurrection to the *Maries,*
F Ioh.

Devotions.

Ioh. 20. 12. were in the *plu-
rall*, *Angels* associated with
Angels. In *Iacobs* Lad-
der, they which *ascended*
and descended, *Gen. 28. 12.*
and maintained the trade
betweene *heaven* and *earth*,
between thee and us, they
who have the Commission,
and charge to *guide us in all*
our wayes, *Pf. 91. 13.* they
who hastned *Lot. Gen. 19.*
15. and in him, us, from pla-
ces of danger and tentation,
they who are appointed to
instruct and governe us in the
Church heere, *Apoc. 1. 20.*
they who are sent to *punish*
the dis. bedient, and refracta-
ry, *Apoc. 8. 2.* that they are
to be the *Mowers*, and *har-*
vesters, *Mat. 13. 39.* after

Devotions.

we are growne up in one field, *the Church*, at the day of *Indgement*, they that are to cary our *soules* whither they carried *Lazarus*, *Luke* 16. 22. they who attend at the severall gates of the new *Ierusalem*, *Apoc.* 21. 21. to admit us there; all these, who administer to thy servants, from the first, to their last, are *Angels*, *Angels* in the plurall, in every service. *Angels* associated with *Angels*. The power of a single *Angel* we see in that one, who in one night destroyed almost 200000 in *Senacheribs* army, *1 Reg.* 19. 35. yet thou often imployest many; as we know the power of salvation is adundantly

Devotions.

in any one *Enangelist*, and yet thou hast afforded us *four*. Thy *Sonne* proclaimes of himselfe, *That thy Spirit, hath anointed him to preach the Gospel, Luke 4. 18.* yet he hath given others for the perswading of the *Saints* in the worke of the *Ministry*, *Eph. 4.* Thou hast made him *Bishop of our soules*, *1 Pet. 2. 25.* but there are other *Bishops* too. He gave the *Holy Ghost*, and others gave it also, *Iohn. 20. 22.* Thy way, *O my God*, (and, *O my God*, thou lovest to walk in thine owne wayes, for they are large) thy way from the beginning, is *multiplication of thy helpes*; and therefore it were a degree of *ingratitude*,

Devotions.

inde, not to accept this mercie of affording me many *helpes* for my bodily health, as a *type* and *earnest* of thy gracious purpose now, and ever, to afford me the same assistances. That for thy great *helpe*, thy *Word*, I may seek that, not from *corners*, nor *Conventicles*, nor *Shismaticall singularities*, but from the association, and communion of thy *Catholicke Church*, and those persons, whom thou hast alwaies furnished that *Church* withall: And that it may associate thy *Word*, with thy *Sacrament*, thy *Seale*, with thy *Patent*; and in that *Sacrament* associate the *signe* with the *thing signified*, the

Devotions.

Bread with the *Body* of thy *Sonne* ; so, as I may be sure to have received both, and to be made thereby , (as thy blessed servant *Augustine* sayes) the *Ark*, & the *Monument*, and the *Tombe* of thy most blessed *Sonne* , that he, and all the *merits* , of his death , may, by that receiving, be buried in me, to my quickning in this world, and my immortal establishing in the next.

7. PRAYER.

O *Eternall*, and most *Gracious* God, who gavest to thy servants in the wilderness, thy *Manna*, bread so conditioned, qualified so, as that, to every man, *Manna* tasted

Devotions.

tasted like that, which that man liked best, I humbly beseech thee, to make this correction, which I acknowledge to be part of my daily bread, to taste so to me, not as I would, but as thou woldest have it taste, and to conforme my taste, & make it agreeable to thy will. Thou wouldst have thy corrections taste of Humiliation, but thou wouldst have them taste of Consolation too; taste of danger, but taste of Assurance too. As therefore thou hast imprinted in all thine Elements, of which our Bodies consist, two manifest qualities, so that, as thy fire dries, so it heates too; and as thy wa-

Devotions;

ter *moys*s, so it coolesto, so,
O Lord, in these correcti-
ons, which are the *elements*
of our *regeneration*, by which
our *soules* are made thine,
imprint thy two qualities,
those two operations, that
as they *s scourge* us, they may
scourge us into the way to
thee: that when they have
shewed us, that we are no-
thing in our selves, they may
also shew us, that thou art
all things unto us. When
therefore in this particular
circumstance, *O Lord*, (but
none of thy Iudgements are
circumstances; they are all
of all *substance*, of thy good
purpose upon us) when in
this particular, that he, who
thou hast sent to assist me,
desires

Devotions.

desires *assists* to him, thou
hast let me see, in how few
houres thou canst throw me
beyond the helpe of man, let
me by the same light see
that no vehemēce of sicknes,
no tentation of Satan, no
guiltinesse of sinne, no pri-
son of death, not this first,
this *sicke bed*, not the other
prison, the close and darke
grave, can remove me from
the determined, and good
purpose, which thou hast
sealed concerning me. Let
me thinke no degree of this
thy correction, *casuall*, or
without *signification*; but
yet when I have read it in
that language, as it is a *cor-
rection*, let me translate it in-
to another, and reade it as a

F 5 *mercy*;

Devotions.

mercie; and which of these is the *Originall*, and which is the *Translation*; whether thy *Mercie*, or thy *Correction*, were thy primary, and originall intention in this sicknesse, I cannot conclude, though death conclude me; for as it must necessarily appeare to be a *Correction*, so I can have no greater argument of thy *Mercie*, than to die in *thee*, and by that death, to be united to him, who died for me.

8. Et Rex ipse suum mittit.
The King sends his owne physician.

8. MEDITATION.

STill when we returne to that *Meditation*, that
Man

Devotions.

Man is a *World*, wee find new discoveries. Let him be a *World*, and himselfe will be the *Land*, and *Misery* the *Sea*. His misery (for misery is his, his owne; of the happinesse even of this world, he is but *Tenant*, but of misery the *Freeholder*, of happinesse he is but the *Farmer*, but the *Usufructuary*; but of misery, the *Lord*, the *Proprietary*:) his misery, as the *Sea*, swels above all the hills, and reaches to the remotest parts of this *earth*, *Man*; who of himselfe is but *dust*, and coagulated and kneaded into earth; by *teares*, his matter is *Earth*, his forme, *Misery*. In this *World*, that is *Mankind*, the highest ground

Devotions.

ground, the eminentest *hills*,
are *Kings*; and have they line
and lead enough to fadome
this *Sea*, and say, My misery
is but this deepe? scarce any
misery equall to *Sicknesse*;
and they are subject to that
equally, with their lowest
subject. A Glasse is not the
lesse brittle, because a *Kings*
face is represented in it; nor
a King the lesse brittle, be-
cause *God* is represented in
him. They have *Physicians*
continually about them, and
therefore *Sicknesses*, or the
worst of *Sicknesses*, conti-
nuall feare of it. Are they
Gods? Hee that called them
so, cannot flatter. They are
Gods, but *sicke Gods*; and *God*
is presented to us under ma-
ny

ny h
as I
angr
and
God
like
The
say
the
that
sleep
sick
sleep
con
a P
need
mul
pur
too
pur
too
lian

Devotions.

ny humane affections, as far as *Infirmities*; *God* is called *angry*, and *sorry*, and *weary*, and *heavie*, but never a *sicke God*: for then hee might die like men, as our *Gods* doe. The worst that they could say in reproach and scorn of the *Gods* of the *heathen*, was, that perchance they were a-sleepe; but *Gods* that are so sicke, as that they cannot sleepe, are in an infirmer condition. A *God*, and need a *Physician*? A *Iupiter*, and need an *Æsculapins*? that must have *Rheubarbe* to purge his *Choller*, lest hee be too angry, and *Agaricke* to purge his *Flegme*, lest hee be too drowfie; that as *Tertul-lian* sayes of the *Egyptian Gods*,

Devotions.

*Gods, Plants, and Herbes,
That God was beholden to
man, for growing in his Gar-
den, so must we say of these
Gods, their eternity (an eter-
nity of threescore and ten
yeares) is in the Apotheca-
ries shop, and not in the me-
taphoricall Deity. But their
Deity is better expressed in
their humility, than in their
height; when abounding
and overflowing, as God, in
meanes of doing good, they
descend, as God, to a com-
munication of their abun-
dances with men, according
to their necessities, then they
are Gods. No man is well,
that understands not, that
values not his being well;
that hath not a cheerfulness,
and*

Devotions.

and a joy in it; & whosoever hath this *Joy*, hath a desire to communicate, to propagate that, which occasions his happinesse, and his *Joy*, to others; for every man loves witnesses, of his happinesse; and the best witnesses, are experimentall witnesses; they who have tasted of that in themselves, which makes us happy: it consummates therefore, it permits the happinesse of *Kings*, to confer, to transfer, honour, and riches, and (as they can) health, upon those that need them.

8. EXPOSTULATION.

MY God, my God, I have
a warning from the
Wise

Devotions.

Wise man, that when a rich man speaketh, every man holdeth his tongue, and look what hee saith, they extoll it to the clouds: but if a poore man speake, they say, what fellow is this? And if hee stumble, they will helpe to overthrow him, Ecclus. 13. 23. Therefore may my words be undervalued, and my errours aggravated, if I offer to speake of *Kings*; but not by thee, *O my God*, because I speake of them, as they are in thee, and of thee, as thou art in them. Certainly those men prepare a way of speaking negligently, or irreverently of thee, that give themselves that liberty, in speaking of thy *Viceregents*,
Kings;

Devotions.

Kings; for thou who gavest *Augustus* the *Empire*, gavest it to *Nero* too; and as *Vespasian* had it from thee, so had *Iulian*: Though *Kings* deface in themselves thy first *Image*, in their owne *soule*, thou givest no man leave to deface thy second *Image*, imprinted indelibly in their *Power*. But thou knowest, *O God*, that if I should be slacke in celebrating thy mercies to me, exhibited by that royall Instrument, my *Soveraigne*, to many other faults, that touch upon *Allegiance*, I should adde the worst of all, *Ingratitude*; vvhich constitutes an ill man; and faults which are defects in any particular function,

Devotions.

function, are not so great as those that destroy our *Humanitie*: it is not so ill, to be an ill *subject*, as to be an ill *man*; for hee hath an universall illnesse, ready to flow, and powre out it selfe into any mold, any forme, and to spend it selfe in any function. As therefore thy *Son* did upon the *Coine*, I looke upon the *King*, and I aske whose *Image*, and whose *Inscription* hee hath; and hee hath *thine*; and I give unto thee, that which is *thine*, I recommend his happinesse to thee, in all my sacrifices of thanks, for that which hee enjoyes, and in all my prayers, for the continuance and enlargement of them.

But

Devotions.

But let mee stop, *my God*;
and consider; will not this
looke like a piece of art, and
cunning, to convey into the
World an opinion, that I
were more particularly in
his care, than other men?
And that herein, in a shew
of *humility*, and *thankful-
nesse*, I magnifie my selfe
more than there is cause?
But let not that *Jealousie*
stop me, *O God*, but let me
goe forward in celebrating
thy *mercie* exhibited by *him*.
This which hee doth now,
in assisting so my bodily
health, I know is common
to mee with many; Many,
many have tasted of that ex-
pression of his graciousness.
Where hee can give health
by

Devotions.

by his owne hands, he doth;
and to more than any of his
predecessors have done: ther-
fore hath *God* relerved one
disease for him, that he one-
ly might cure it, though
p. chance, not onely by one
title and *interest*, nor onely
as *one King*. To those that
need it not, in that kind, and
so cannot have it by his
owne hand, hee sends a *Do-
native* of *health*, in sending
his *Physician*. The holy *king*
Saint Lewis, in *France*, and
our *Mamd.* is celebrated for
that, that personally they vi-
sited *Hospitals*, and assisted
in the Cure, even of loath-
some *diseases*. And when
that religious *Empresse*, *Pla-
cilla*, the wife of *Theodosius*,
was,

Devotions.

was told, that shee diminished her selfe too much in those personall Assurances, and might doe enough in sending reliefe; shee saies, *Shee would send in that capacitie, as Emprosse, but shee would goe too, in that capacitie, as a Christian, as a fellow-member of the body of thy Son, with them.* So thy servant *David* applies himselfe to his people, *2 Sam 19. 12.* so he incorporates himselfe in his people; by calling them, *His brethren, his bones, his flesh:* And when they fell under thy hand; even to the pretermittting of himself, he presses upon thee, by prayer for them; *I have sinned, but these sheepe, what have they done?*

Devotions.

done? Let thine hand I pray thee, be against mee, and against my Fathers house, 2 Sam. 24. 14. It is kingly to give; when Araunah gave that great, and free present to David, that place, those Instruments for Sacrifices, and the Sacrifices themselves, it is said there, by thy Spirit, All these things did Araunah give, as a King to the King, 2 Sam. 24. 14. To give, is an approaching to the condition of Kings, but to give health, an approaching to the King of Kings, to thee. But this his assisting to my bodily health, thou knowest, O God, and so doe some others of thine honorable Servants know, is but the

Devotions.

the twi-light of that day,
wherin thou, through him,
hast shined upon me before;
but the eccho of that voice,
wherby thou, through him,
hast spoke to mee before;
Then, when hee, first of any
man conceived a hope, that
I might be of some use in
thy *Church*, and descended
to an intimation, to a per-
swasion, almost to a solici-
tation, that I would inbrace
that Calling. And thou who
hadst put that desire into his
heart, didst also put into
mine, an obedience to it; and
I, who was sicke before,
of a vertiginous giddinesse,
and irresolution, and almost
spent all my time in consul-
ting how I should spend it,
was

Devotions.

was by this *man of God*, and *God of men*, put into the poole, and recovered; when I asked, perchance, a *Stone*, hee gave me *Bread*; when I asked, perchance, a *Scorpion*, hee gave me a *Fish*; when I asked a temporall *Office*, he denied not; refused not that; but let me see, that hee had rather I tooke this. These things, thou *O God*, who forgettest nothing, hast not forgot; though perchance he; because they were benefits, hath; but I am not only a *witnesse*, but an *instance*, that our *Iehoshaphat* hath a care to ordaine *Priests*, as well as *Iudges*, 2 *Chron.* 14. 8. And not onely to send *Physicians* for temporall, but
to

Devotions.

to be the *Physician* for *spirituall* health.

8. PRAYER.

O Eternall, and most gracious *God*, who though thou have reserved thy treasure of perfit joy, and perfit Glory, to be given by thine own hands then, when by seeing thee, as thou art in thy selfe, and knowing thee, as we are knowne, we shall possesse in an instant, & possesse for ever, all that can any way conduce to our happinesse, yet here also in this World, givest us such *earnests* of that full payment, as by the value of the *earnest*, we may give some estimate of the treasure, humbly, and thankfully I acknowledge,

G

that

Devotions.

that thy blessed *Spirit* instructs me, to make a difference of thy Blessings in this World, by that difference of the *Instruments*, by which it hath pleased thee to derive them unto me. As we see thee here in a *Glasse*, so wee receive from thee here by *reflection*, and by *instruments*. Even *casuall things* come from thee; and that which we call *Fortune* here, hath another *Name* above. *Nature* reaches out her hand, and gives us Corn & Wine, & Oyle, and Milk, but thou fillest her hand before, and thou openest her hand, that shee may raine down her showres upon us. *Industry* reaches out her hand

Devotions.

hand to us, & gives us fruits
of our labour for our selves,
and our posterity; but thy
hand guides that hand, whē
it *sowes*, and when it *waters*,
& the *increase* is from thee.

Friends reach out their
hands, and preferre us, but
thy hand supports that hand,
that supports us. Of all these
thy *Instruments* have I re-
ceived thy blessing, *O God*,
but blesse thy name most for
the greatest; that as a mem-
ber of the publike, and as a
partaker of private favours
too, by thy right hand, thy
powerfull hand set over us,
I have had my portion,
not onely in the hearing,
but in the *Preaching of thy*
Gospel. Humbly beseeching

Devotions.

thee, that as thou continuest thy wonted goodnesse upon the whole world, by the wonted meanes, and instruments, the same *Sunne*, and *Moone*, the same *Nature*, and *Industry*, so to continue the same blessings upon this *State*, and this *Church* by the same hand, so long, as that thy *Sonne* when he comes in the *Clouds*, may find him, or his *Sonne*, or his *Sonnes* ready to give an account, and able to stand in that *Iudgement*, for their faithfull *Stewardship*, and dispensation of thy *Talents* so abundantly committed to them; and beto him, *O God*, in all distempers of his *Body*, in all anxieties of spirit,

Devotions.

in all holy *sadnesses of soule*,
such a *Physician* in thy pro-
portion, who art the grea-
test in *Heaven*, as hee hath
been in *soul*, and *body* to me,
in his proportion who is the
greatest upon earth.

9. *Medicamina scribunt.*

*Vpon their Consultation they
prescribe.*

9. MEDITATION.

THEY have seene me, and
heard mee, arraign-
ed me in these fetters, and
received the *Evidence*; I
have cut up mine owne *A-*
natomy, dissected my selfe,
and they are gone to *reade*
upon me. O how manifold,
and perplex'd a thing, nay
G 3 how

Devotions:

how wanton and various a thing is *ruine* and *destruction*? God presented to *David* three kinds, *Warre*, *Famine*, and *Pestilence*; *Satan* left out these, and brought in, *fires from Heaven*, and *windes from the wildernesse*. If there were no *ruine* but *Sicknesse*, we see, the Masters of that *Art*, can scarce number, nor name all Sicknesse; every thing that disorders a faculty, and the function of that is a Sicknesse: The names will not serve them which are given from the place affected, the *Plurisie* is so; nor from the effect which it workes, the *Falling sicknesse* is so; they cannot have names ynow, from what it does,

Devotions.

does, nor where it is, but they must extort names from what it is like, what it resembles, and but in some one thing, or else they would lacke names; for the Wolfe, and the Canker, and the Polypus are so; and that Question, Whether there be more Names or Things, is as perplex'd in Sicknesse, as in any thing else; except it be easily resolv'd upon that side, that there are more Sicknesse, then Names. If ruine were reduced to that one way, that man could perish no way but by sicknesse, yet his danger were infinite; and if Sicknesse were reduced to that one way, that there were no sicknesse but a

Devotions.

Fever, yet the way were infinite still; for it would over-lode, and oppresse any naturall disorder, and discompose any artificiall *Memory*, to deliver the *Names* of severall *Fevers*; how intricate a worke then have they, who are gone to *consult*, which of these *Sicknesses* mine is, and then which of these *Fevers*, and then what it would do, and then how it may countermin'd. But even in *It*, it is a degree of *good*, when the *evill* will admit *consultation*. In many *Diseases*, that which is but an *Accident*, but a *Symptome* of the maine *Disease*, is so violent, that the *Physician* must attend the cure of that, though

Devotions.

though he pretermitt (so far as to intermit) the cure of the *Disease* it selfe. Is it not so in *States* too? sometimes the insolency of those that are *Great*, put the people into *Commotions*; the great *Disease*, and the greatest danger to the *Head*, is the *Insolency of the great ones*; and yet, they execute *Martiall law*, they come to present Executions upon the *people*, whose *Commotion* was indeed but a *Symptome*, but an *Accident* of the main *Disease*; but this *Symptome*, growne so violent, would allow no time for a *Consultation*. Is it not so in the *Accidents of the Diseases of our Minde* too? Is it not

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evidently so in our *affections*, in our *passions*? If a *Cholerick* man be ready to strike, must I go about to purge his *choler*, or to break the blow? but where there is *room* for *Consultation*, things are not desperate. They *consult*; so there is nothing *rashly*, *inconsiderately* done: and then they *prescribe*, they *write*, so there is nothing *covertly*, *disguisedly*, *unavowedly* done. In *bodily diseases* it is not alwayes so; sometimes, as soon as the *Physicians* foot is in the *Chamber*, his *knife* is in the *Patients arme*; the *Disease* would not allow a *minutes* forbearing of *bloud*, nor *prescribing* of other remedies. In *States*, and
mat-

Devotions.

matter of government it is so too, they are sometimes surprised with such *Accidents*, as that the *Magistrate* asks not what may be done by *Law*, but does that which must necessarily be done in that case. But it is a degree of *good*, in *evill*, a degree that carries hope and comfort in it, when we may have recourse to that which is *written*, and that the proceedings may be apert & ingenuous, and candid, and avowable, for that gives satisfaction and acquiescence. They who have received my *Anatomy* of my selfe, *consult*, and end their *Consultation* in *prescribing*, and in prescribing *Physicke*, proper and convenient

Devotions.

nient remedy : for if they should come in againe, and chide me for some disorder, that had occasioned, and induced, or that had hastned & exalted this *sicknesse*, or if they should begin to write now rules for my *Dyet*, and *exercise* when I were well, this were to *antidate*, or to *postdate* their *Consultation*, not to give *Physicke*. It were rather a vexation then a reliefe, to tell a condemned Prisoner, you might have liv'd if you had done this ; and if you can get your pardon, you shall do well, to take this, or this course hereafter. I am glad they know, (I have hid nothing from them) glad they consult, (they

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(they hide nothing from one another) glad they write (they hide nothing from the world) glad that they write and prescribe *Physicke*, that there are *remedies* for the present case.

9. EXPOSTULATION.

MY God, *my God*, allow me a just indignation, a holy detestation of the insolency of that man, who because he was of that high ranke, of whom thou hast said, *They are Gods*, thought himselfe more then equall to thee ; That *King of Aragon, Alphonsus*, so perfit in the motions of the heavenly Bodies, as that headventured to say, That *if he had been*

Devotions.

been of counsell with thee, in the making of the heavens, the heavens should have been disposed in a better order, then they are. The King Amasiah wold not indure thy Prophet to reprehend him, but asked him in anger, *Art thou made of the Kings counsell?* 2 Chr. 25. 16. Whē thy Prophet *Esay* asks that question, *Who hath directed the spirit of the Lord, or being his Counsellor hath taught him,* *Esay* 42. 13. It is after he had settled and determined that office, upon thy Son, and him only, when he joynes with those great Titles, *The mighty God*, and the prince of peace, this also, the Counsellour; *Esa.* 9. 6 and after hee had settled upon him,

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him, *the spirit of might, & of Counsell, Esa. 11.* So that the, thou, *O God*, though thou have no counsel frō man, yet dost nothing upon Man, without *Counsell*; In the making of Man there was a *consultation*; *Let us make Man, Gen. 1. 26.* In the preserving of Mā, *O thou great preserver of mē*, thou proceedest by *Counsell*; for all thy *externall* workes are the works of the whole *Trinity*, and their hand is to every Action. How much more must I apprehend, that all you blessed, and glorious Persons of the *Trinity* are in *Consultation* now, what you will doe with this infirme *Body*, with this leprous *Soule*, that attends, guiltily.

Devotions.

guiltily, but yet comfortably, your determination upon it. I offer not to counsell them, who meet in *Consultation* for my *Body* now, but I open my infirmities, I anatomize my *Body* to them. So I do my *Soule* to thee, O my *God*, in an humble Confession, That there is no *vein* in me, that is not full of the blood of thy *Son*, whom I have crucified, and crucified againe, by multiplying many, and often repeating the same Sinnes: that there is no *Arterie* in me, that hath not the *spirit of error*, 1 *Tim.* 4. 1. the *spirit of lust*, *Os.* 4. 12 the *spirit of giddinesse* in it, *Esay* 19 14. no *Bone* in me that is not hardned with the custome

Devotions.

custome of *sin*, and nourish^d
ed, and suppled with the
marrow of sinne; no *sinewes*,
no *ligaments*, that do nottie,
and chaine sinne and sinne
together. Yet, *O blessed and*
glorious Trinity, *O holy, and*
whole Colledge, and yet but
one *Physician*, if you take
this confession into a *consul-*
tation, my case is not despe-
rate, my destruction is not
decreed; if your *consultation*
determine in *writing*, if you
referre me to that which is
written, you intend my re-
covery: for all the way, *O*
my God, (ever constant to
thine owne wayes) thou
hast proceeded *openly, intelli-*
gibly, manifestly, by the Book.
From thy first *book*, the
book

Devotions.

book of *Life*, never shut to thee, but never throughly open to us ; from thy second *Booke*, the *Booke of Nature*, where thogh subobscurly and in shaddowes, thou hast expressed thine own *Image*; from thy third *Booke*, the *Scriptures*, where thou hadst written all in the *Old*, and then lightedst us a *Candle* to read it by, in the *New Testament*; To these thou hadst added the *Book* of just and usefull *lawes*, established by them, to whom thou hast committed thy people ; To those, the *Mannals*, the *Pocket*. the *Bosome* bookes of our owne *Consciences*, to those thy particular *books* of all our particular sinnes, and to those,

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Devotions.

those, the *booke with seven seales*, which only the *Lamb which was slaine*, was found worthy to open, *Apoc. 7. 1.* which, I hope, it shall not disagree with the meaning of thy blessed spirit, to interpret, the *promulgation of their pardon, and righteousness*, who are washed in the blood of that *Lambe*; and if thou referre me to these *Books*, to a new reading, a new triall by these *books*, this *Fever* may be but a burning in the hand, and I may be saved, though not by my booke, mine owne conscience, nor by thy other *Books*, yet by thy *first*, the *Booke of life*, thy *Decree for my election*, and by thy *last*, the *Booke* of

Devotions.

of the *Lambe*, and the shed-
ding of his Blood upon me;
If I be still under *consultati-
on*, I am not condemn'd yet;
if I be sent to these Bookes,
I shall not be condemn'd at
all: for, though there be
something written in some
of those *Bookes* (particular-
ly in the *Scriptures*) which
some men turn to *poysen*, yet
upon these *Consultations*
(these *Confessions*, these *ta-
kings* of our particular cases,
into thy consideration) thou
intendest all for *Physick*, and
even from those *sentences*,
from which a too late *re-
penter* will suck *desperation*,
he that seeks thee early, shall
receive thy *morning dew*, thy
seasonable *mercy*, thy for-
ward *consolation*. 9. PRAY-

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9. PRAYER.

O Eternall and most gracious *God*, who art of so pure *eyes*, as that thou canst not looke upon *Sinne*, and we of so unpure constitutions, as that we can present no object but *Sin*, and therefore might justly feare, that thou wouldest turne thine *eyes* for ever from us, as, though we cannot indure *Afflictions* in our selves, yet in *thee* wee can; so, though thou canst not indure *Sin* in us, yet in thy *Son* thou canst; and he hath taken upon himselfe, and presented to thee, all those *Sins*, which might displease thee in us. There is an *Eye* in *Nature*, that
kils,

Devotions,

kils, as soone as it sees, the
eye of a *Serpent*, no eye in
Nature, that *nourishes* us by
looking upon us; but thine
Eye, O Lord, does so. Looke
therefore upon me, *O Lord*,
in this distresse, and that will
recall mee from the borders
of this bodily death; looke
upon me, and that will raise
me again from that *spirituall*
death, in which my Parents
buried me, when they begot
me in *Sinne*, and in which I
have pierced, even to the
jaws of *Hell*, by multiply-
ing such heaps of actuall sins
upon that foundation, that
root of *originall Sinne*. Yet
take me again into your *con-*
sultation, *O blessed* and glo-
rious *Trinitie*; and though
the

Devotions.

the *Father* know, that I have defaced his *Image*, received in my *creation*; though the *Son* know, I have neglected mine interest in the *Redemption*; yet, *O blessed Spirit*, as thou art to my *Conscience*, so be to them a witness, that at this *minute*, I accept that which I have so often, so often, so rebelliously refused, thy blessed inspirations; be thou my witness to them, that at more poares than this slackebody sweats teares, this sad soule weepes blood; and more for the *displeasure* of my *God*, than for the stripes of his displeasure. Take me then, *O blessed and glorious Trinitie*, into a *Reconsultation*, and prescribe

mee

Devotions.

me any *Physicke*: If it be a long and painfull holding of this *Soule* in *sicknesse*, it is *Physicke*; if I may discern thy hand to give it; and it is *Physicke*, if it be a speedy departing of this *Soule*, if I may discern thy hand to receive it.

10. *Lentè & Serpenti satagunt
occurrere morbo.*

*They find the Disease to steale on
insensibly, and endeavour to
meet with it so.*

10. MEDITATION.

THis is *Natures nest of
boxes*; the *Heavens* containe the *Earth*; the *Earth*,
Cities; *Cities*, *Men*. And all
these are *Concentricke*; the
com-

Devotions.

common center to them all,
is *decay, ruine*; onely that is
Eccentricke, which was ne-
ver made; onely that place
or garment rather, which
we can *imagine*, but not *de-*
monstrat; That light, which
is the very emanation of the
light of *God*, in which the
Saints shall dwell, with
which the *Saints* shall bee
apparell'd, onely that bends
not to this *Center*, to *Ruine*;
that w^{ch} was not made of
nothing, is not threatned wth
this annihilation. All other
things are; even *Angels*, e-
ven our *soules*; they move
upon the same *Poles*, they
bend to the same *Center*;
and if they were not made
immortall by *Preservation*,
H their

Devotions.

their *Nature* could not keep them from sinking to this center, *Annihilation*. In all these (the *frame of the heavens*, the *States upon earth*, and *men in them*, comprehend al.) Those are the greatest mischiefs, which are least discerned; the most insensible in their *ways*, come to bee the most sensible in their *ends*. The *Heavens* have had their *Dropsie*, they drowned the World, and they shall have their *Fever*, and burne the World. Of the *Dropsie*, the Flood, the World had a fore-knowledge, 120 yeares before it came, and so some made provision against it, and were saved; the *Fever* shall break out

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out in an instant, and con-
sume all : the *Dropsie* did no
harme to the *Heavens* from
whence it fell, it did not put
out those *lights*, it did not
quench those *heats*; but the
Fever, the fire shall burne
the *furnace* it selfe, annihila-
te those *Heavens*, that
breathe it out; though the
Dog-starre have a pestilent
breath, and infectious exha-
lation, yet because we know
when it will rise, we clothe
our selves, and wee diet our
selves, and we shadow our
selves to a sufficient preven-
tion; but *Comets*, and *Bla-
zing-stars*, whose effects or
significations, no man can
interrupt or frustrate, no
man fore-saw : No *Alma-*

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nack tells us, when a *Blazing-starre* will breake out, the matter is carryed up in secret; no *Astrologer* tells us when the effects will be accomplished, for that's a secret of a higher sphere, then the other; and that which is most *secret*, is most *dangerous*. It is so also here in the *Societies of men* in *States*, & *Common-wealths*. Twenty *rebellious Drummes* make not so dangerous a noyse, as a few *whisperers*, and secret plotters in corners. The *Canon* doth not so much hurt against a Wall, as a *Mine* under the wall; nor a thousand *Enemies* that threaten, so much as a few that take an oath to

say

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say nothing. God knew many heavic finnes of the people, in the Wildernesse and after, but still he charges them with that one, with *murmuring, murmuring* in their *hearts*, secret disobediences, secret repugnances against his declared will; and these are the most deadly, the most pernicious. And it is so too, with the *diseases* of the *body*; and that is my case. The *Pulse*, the *Vrine*, the *Sweat*, all have sworn to *say nothing*, to give no *Indication* of any dangerous *sicknes*. My forces are not enfeebled, I find no decay in my strength; my provisions are not cut off, I find no abhorring in mine appetite; my

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counfels are not corrupted nor infatuated, I finde no false apprehensions, to work upon mine understanding; and yet they fee, that invifibly, and I feele, that infenfibly the *Disease* prevailes. The *Disease* hath eftablifhed a *Kingdome*, an *Empire* in me, and will have certaine *Arcana Imperij*, *fecrets of State*, by which it will proceede, and not be bound to *declare* them. But yet againft thofe fecret confpiracies in the State, the *Magiftrate* hath the *Racke*; and againft thefe infenfible difeafes, *Physicians* have their *examiners*; and thofe thefe imploy now.

Devotions.

10. EXPOSTULATION.

MY God, my God, I have
beene told, and told
by relation, by her own bro-
ther, that did it, by thy ser-
vant *Nazianzen*, that his si-
ster in the vehemency of her
prayer, did use to threaten
thee with an holy importuni-
ty, with a pious impudency. I
dare not do so, O God; but
as thy servant *Augustine*,
wisht that *Adam* had not
sinned, therefore that *Christ*
might not have dyed, may I
not to this one purpose
wish, That if the *Serpent* be-
fore the tentation of *Eve*,
did goe upright, and speake,
that he did so still, because
I should the sooner heare
H4 him,

Devotions.

him, if he *spoke*, the sooner
see him, if he *went upright*?
in his curse, I am cursed too;
his *creeping* undoes me: for
howsoever he begin at the
hzele, and do but *bruiſe* that;
yet *he*, and *death* in him is
come into our windowes, Ier.
9. 21. into our *eyes* and *eares*,
the entrances and inlets of
our *ſoule*. He works upon us
in ſecret; and we do not diſ-
cerne him; And one great
worke of his upon us, is to
make us ſo like himſelfe, as
to ſinne in *ſecret*, that others
may not ſee us; But his *Ma-
ſter-piece* is, to make us ſinne
in ſecret ſo, as that we may
not ſee our ſelves ſinne. For
the firſt, the hiding of our
ſinnes from other men, hee
hath

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hath induc'd that, which
was his *off-spring* from the
beginning, *A lye: Iob. 8. 44.*
for man is in Nature, yet, in
possession of some such
sparks of *ingenuity*, and *no-
bleness*, as that, but to dis-
guise *evill*, he would not *lie*.
The *body*, the *sinne*, is the *Ser-
pents*, and the *garment* that
covers it, the *lye*, is his too.
These are *his*, but the hiding
of sinne from our selves, is
he himselfe: when we have
the sting of the *serpent* in us,
and do not sting our selves,
the venome of sinne, and no
remorse for sinne, then, as
thy blessed *Sonne* said of *Iu-
das*, *He is a devill*, *Io. 6. 70.*
not that he *had one*, but *was*
one, so we are become de-

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vils to our selves, and wee have not onely a *serpent* in our bosome, but we our selves, are to our selves that *serpent*. How farre did thy servant *David* presse upon thy pardon, in that petition. *Clenſe thou me from ſecret finnes?* *Pſal.* 19 12. Can any sinne be ſecret? for a great part of our ſins, *though* ſayes thy *Prophet*, *We conceive the in the darke, upon our bed yet ſayes he, Wee do them in the light*; there are many finnes, which we *glory* in doing, and would not doe, if no body ſhould know them. Thy bleſſed ſervant *Augustine* confeſſes, that he was *aſhamed of his ſhamefaſtneſſe, and tenderneſſe of conſcience, and*
that

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that he often belyed himselfe
with finnes, which he never
did, lest he should be unaccep-
table to his sinfull compani-
ons. But if we would con-
ceale them, (thy Prophet
found such a desire, and such
a practice in some, when he
said, *Thou hast trusted in thy
wickednes, and thou hast said,
None shall see me. Esa. 47.
10.*) yet can we conceale
them? Thou, O God, canst
heare of them by others, *The
voyce of Abels blood, Gen.
4.10.* will tell thee of Cains
murder; the *Heavens them-
selves* will tell thee, *Heaven
shall reveale his iniquitie, Jer.
20. 27.* a small creature a-
lone, shall doe it, *A bird of
the ayre, shall carry the voyce,*
and

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and tell the matter: *Eccles.*
10.20. thou wilt trouble no
Informer, thou thy selfe re-
vealedst *Adams* sin, to thy
selfe, *Gen.* 3. 8. and the mani-
festatation of sin is so full to
thee, as that thou shalt re-
veale all to all, Thou shalt
bring every worke to judge-
ment, with every secret thing
Eccles. 12. 14. and there is
nothing covered, that shall not
be revealed, *Matth.* 10. 26.
But, O my God, there is ano-
ther way of knowing my
sinnes, which thou lovest
better then any of these; so,
knowest them by my con-
fession. As *Physicke* works,
so it drawes the peccant hu-
mour to it selfe, that when
it is gathered together, the
weight

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weight of it selfe may carry that humour away, so thy spirit returns to my *memory*, my former sins, that being so recollected, they may powre out themselves by *Confession*. When I kept silence, sayes thy servant David, day and night thy hand was heavie upon me; Psal. 32. 34. But when I said, I will confesse my transgressions unto the Lord, thou forgavest the iniquity of my sinne, Psal. 8. 5. Thou interpretest the very purpose of *Confession* so well, as that thou scarce leavest any new mercie for the action it selfe. This Mercie thou leavest, that thou armet us thereupon, against *relapses* into the sins which we

Devotions.

we have confessed. And that *mercy*, which thy servant *Augustine* apprehends, when he sayes to thee, *Thou hast forgiven me those sins which I have done, and those finnes which onely by thy grace I have not done*: they were done in our *inclination* to them, and even that *inclination* needs thy *mercy*, & that *mercie* he calls a *pardon*. And these are most truly *secret* finnes, because they were never done, and because no other man, nor I my selfe, but onely thou knowest, how many, and how great sins I have scaped by thy grace, which without that, I should have multiplyed against thee.

IO. PRAY-

Devotions.

IO. PRAYER.

O Eternal, and most gracious *God*, who as thy *Sonne Christ Iesus*, though he knew all things, yet said, *he knew not the day of judgment*, because he knew it not so, as that hee might tell it us ; so though thou know'st all my sins, yet thou knowest them not to my *cōfort*, except thou know the by my telling the to thee, how shall I bring to thy knowledge by that way those sins, which I my selfe know not ? If I accuse my self of *originall sin*, wilt thou ask me if I know what *originall sin is* ? I know not enough of it to satisfy others, but I know enough to condemne my self, & to sollicite thee.

Devotions.

thee. If I confesse to thee the
*sin*s of my *youth*, wilt thou
aske me, if I know what
those *sin*s were? I know the
not so wel, as to name the al,
nor am sure to live houres
enough to name them all,
(for I did them then, faster
then I can speak them now,
whē every thing that I did,
conduc'd to some sinne) but
I know them so well, as to
know, that nothing but thy
mercy is so *infinte* as they.
If the naming of sinnes, of
thought, *word*, and *deed*, of
sinnes of *omission*, and of *acti-*
on of sinnes against thee, a-
gainst my *neighbour*, and a-
gainst my *selfe*, of sinnes *un-*
repented, and sinnes *relapsed*
into after *repentance*, of sin
of

Devotions.

of ignorance, and sins against
the testimony of my *consci-*
ence, of sinnes against thy
Commandements, sinnes a-
gainst thy *Sons Prayer*, and
sins against our own *Creed*,
of sinnes against the Lawes
of that *Church*, and sinnes a-
gainst the Lawes of that
State, in which thou hast
given me my station. If the
naming of these *sinnes* reach
not home to al mine, I know
what will; *O Lord*, pardon
me, me, all those sins, which
thy *Sonne Christ Iesus* suffe-
red for, who suffered for all
the sinnes of all the world ;
for there is no sin amongst
all those which had not bin
my sinne, if thou hadst not
been my *God*, and antedated
me

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me a pardon in thy *preven-*
ting grace. And since sinne in
the nature of it, retaines still
so much of the author of it,
that it is a *serpent*, intensibly
insinuating it selfe into my
soule, let thy *brazen serpent*
(the contemplation of thy
Sonne crucified for me) be
evermore present to me, for
my recovery against the
sting of the first *Serpent*; that
so, as I have a *Lion* against a
lion, the lion of the tribe of
Juda, against that lion that
seekes whom he may devoure,
so I may have a *serpent* a-
gainst a *serpent*, the *wisdome*
of the *serpent*, against the *ma-*
lice of the serpent, And both
against that *lion*, and *serpent*,
forcible, and subtile tentati-
ons,

Devotions.

ons,thy *Dove* with thy *Olive*, in thy *Arke*, *Humility*, and *Peace*, and *Reconciliation* to thee, by the *ordinances* of thy *Church*. *Amen*.

II. Nobilibusque trahunt , a cin-
cto corde,venenum,
Succis & Gemmis , & quæ gene-
rosa,ministrant
Ars,& Natura,instillant.

*They use Cordials, to keepe the ve-
nim and malignity of the disease
from the heart.*

II. MEDITATION.

VVHence can wee
take a better ar-
gument , a clearer demon-
stration, that all the *Great-
ness* of this world , is built
upō *opinion* of others,& hath
in it selfe no *reall being* , nor
power

Devotions.

power of subsistence, then from the *heart of man*? It is alwayes in *action*, and *motion*, stil busie, still pretending to do all, to furnish all the powers, and faculties with all that they have; But if an enemy dare rise up against it, it is the soonest endangered, the soonest defeated of any part. The *Braine* will hold out longer then it, and the *Liver* longer then that; they will endure a *Siege*; but an unnaturall heat, a rebellious heat, will blow up the *Heart*, like a *Mine*, in a *minute*. But howsoever, since the *Heart* hath the *birth-right*, and *primogeniture*, and that it is *Natures eldest son* in us, the part which is first borne

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borne to life in man, & that
the other parts, as *younger*
brethren, and servants in his
family, have a dependance
upon it, it is reason that the
principall care be had of it,
though it be not the strong-
est part; as the *Eldest* is of-
tentimes not the strongest
of the family. And since the
Braine, and *Liver*, & *Heart*,
hold not a *Trinmvirate* in
Man, a *Soveraigntie* equally
shed upon them all, for his
well-being, as the foure *Ele-*
ments do for his very *being*,
but the *Heart* alone is in the
Principalitie, & in the *throne*
as *King*, the rest as *subjects*,
though in eminent *place*,
and *office*, must contribute to,
that, as *Children* to their *Pa-*
rents

Devotions.

rents, as all persons to all kinds of *Superiours*, though oftentimes, those *Parents*, or those *Superiours*, be not of stronger parts, then themselves, that serve and obey them that are weaker; Neither doth this obligation fall upon us, by second *Dilates* of *Nature*, by *Consequences*, and *Conclusions* arising out of *Nature*, or deriv'd from *Nature*, by *Discourse*, (as many things bind us, even by the Law of *Nature*, and yet not by the *primary* law of *Nature*; as all lawes of *Propriety* in that which we possesse, are of the law of *Nature*, which law is, *To give every one his own*, and yet in the *primarie* law of

Devotions.

of *Nature*, there was no propriety, no *Mens & Trium*, but an universall *Community* over all; So the obedience of *Superiours*, is of the law of *Nature*, and yet in the primary law of *Nature*, there was no superiority, no *Magistracy*;) but this contribution of assistance of all to the *Sovereigne*, of all parts to the *Heart*, is from the very first dictates of *Nature*; which is in the first place, to have care of our owne *Preservation*, to look first to our selves; for therefore doth the *Physician* intermit the present care of *Braine*, or *Liver*, because there is a possibility, that they may subsist, though there

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there be not a present and a particular care had of them, but there is no possibility that they can subsist, if the *Heart* perish : and so, when we seeme to begin with others ; in such assistances, indeed we do begin with our selves, and we our selves are principally in our contemplation ; and so all these officious, and mutuall assistances, are but *complements* towards others , and our true end is *our selves*. And this is the reward of the pains of *Kings* ; sometimes they need the power of law to be obey'd ; & when they seeme to be obey'd *voluntarily*, they who doe it , doe it for their own sakes. O how little

Devotions.

tle a thing is all the *great-
nesse of man*, and through
how false glasses doth hee
make shift to *multiply* it,
and *magnifie* it to himselfe?
And yet this is also another
misery of this *King of man*,
the *Heart*, which is also ap-
pliable to the *Kings* of this
world, *Great men*, that the
venime & poyson of every
pestilentiall Disease directs
it selfe to the *Heart*, affects
that (pernicious affection)
& the *malignity* of ill men, is
also directed upon the *grea-
test*, and the *best*; & not on-
ly *greatnes* but *goodnes*, loses the
vigour of being an *Antidote*,
or *Cordiall* against it. And
as the noblest, and most ge-
nerous *Cordials* that Nature

Devotions.

or *Art* afford, or can prepare, if they be often taken, and made *familiar*, become no *Cordials*, nor have any extraordinary operation, so the greatest *Cordiall* of the *Heart*, *Patience*, if it be much exercis'd, exalts the *venom* and the *malignity* of the *Enemy*, and the more we suffer, the more we are insulted upon. When *God* had made this *Earth* of nothing, it was but a little helpe, that he had, to make other things of this *Earth*: nothing can be neerer nothing, then this *Earth*; and yet how little of this *Earth* is the *greatest Man*? He thinks he treads upon the *Earth*, that all is under his feet, and the *Brain* that

Devotions.

that thinks so, is but *Earth* ;
his highest Region, the
flesh that covers that, is but
Earth, and even the top of
that, that, wherein so many
Absolons take so much
pride, is but a Bush growing
upon that *turf* of *earth*.
How little of the World is
the *earth*? And yet that is
all, that *Man* hath, or is.
How little of a *Man* is the
Heart; and yet it is all, by
which he is : and this con-
tinually subject, not onely
to forraigne poysons, con-
veyed by others, but to in-
testine poysons, bred in our
selves by pestilentiall sick-
nesses. O who, if before he
had a being, he could have
sense of this misery, would

Devotions.

buy a being here upon these conditions?

II. EXPOSTULATION.

M*Y God, my God, all that thou askest of me, is my Heart, My Sonne give me thy heart; Prov. 23. 26. Am I thy Sonne, as long as I have but my heart? Wilt thou give me an Inheritance, a Filiation, any thing for my Heart? O thou, who saidst to Satan, Hast thou considered my servant Iob, that there is none like him upon the earth, Iob 1. 8. Shall my feare, shal my zeale, shal my jealousie have leave to say to thee, Hast thou considered my heart, that there is not so perverse a heart upon earth;*

Devotions.

earth; and wouldst thou have *that*; and shall I be thy *Sonne*, thy Eternall Sonnes *Cohaire*, for giving that? *The heart is deceitfull above all things, and desperately wicked; who can know it? Iere.* 17. 9. Hee that askes that question, makes the answer, *I the Lord search the heart.* When diddest thou search mine? Dost thou thinke to find it, as thou madest it in *Adam*? thou hast searched since, and found all these gradations in the ill of our *Hearts*, *That every imagination, of the thoughts of our hearts, is onely evill continually, Gen. 6. 5.* Dost thou remember this, and wouldst thou have my *Heart*? O God

Devotions.

of all light, I know thou knowest all; and it is Thou, that declarest unto man, what is his heart. Without thee, O Sovereigne goodnesse, I could not know, how ill my heart were. Thou hast declared unto mee, in thy word, that for al this deluge of evill, that hath surrournded all hearts, yet thou soughtst and foundest a man after thine owne heart, 1 Sã. 13. 14. That thou couldest and wouldest give thy people Pastours according to thine owne heart, Ier. 3. 15. And I can gather out of thy word so good testimony of the hearts of men, as to find single hearts, docile, and apprehensive hearts; Hearts that
can,

Devotions.

can, Hearts that have learnt;
wise hearts, in one place, and
in another, in a great degree,
wise, *perfit* hearts, *straight*
hearts, no perverseness;
without, and cleane hearts,
no foulness within; such
hearts I can find in thy
Word; and if my *Heart*
were such a *heart*; I would
give thee my *heart*. But I
find *stony* hearts too, and I
have made mine such: I have
found *hearts*, *that are snares*,
Ezec. 11. 19. and I have con-
versed with such; *hearts that*
burne like Ovens, *Eccles. 7.*
26. and the fuell of *Lust*, and
Envie, and *Ambition*, hath
inflamed mine; *hearts in*
which their Masters trust,
And he that trusteth in his

Devotions.

owne heart, is a foole ; Prov.
28.26. His confidence in his
owne morall constancy, and
civill fortitude, will betray
him, when thou shalt cast a
spirituall dampe, a heavines,
and dejection of spirit upon
him. I have found these
Hearts, and a worse then
these, a heart into the which
the *Divell* himselve is en-
tered, *Judas heart. Io* 13.2.
The first kind of heart, alas,
my *God*, I have not ; The
last are not hearts to be gi-
ven to thee ; What shall I
doe ? Without that present
I cannot be thy *Sonne*, and I
have it not. To those of the
first kind, thou givest *joyful-
nesse of heart, Eccles* 50. 23.
and I have not that ; To
those

Devotions.

those of the other kind, thou
givest *faintnesse of heart*, *Le-
vit. 26. 36.* And blessed be
thou, *O God*, for that forbear-
ance, I have not that yet.
There is then a middle kind
of *Hearts*, not so perfit, as to
be given, but that the very
giving, mends them: Not so
desperate, as not to be accep-
ted, but that the very accep-
ting dignifies them. This is a
melting heart, *Ios. 2. 11.* and
a *troubled heart*; and a *woun-
ded heart*, and a *broken heart*,
and a *contrite heart*; and by
the powerfull working of
thy piercing Spirit, such a
Heart I have; Thy *Samuel*
spake unto all the house of
thy *Israel*, and said, *If you re-
turne to the Lord with all*

I 5 your

Devotions.

your hearts, prepare your hearts unto the Lord. 1 Sam. 7.3. if my heart be prepared, it is a returning heart; And if thou see it upon the way, thou wilt cary it home. Nay, the preparation is thine too; this melting, this wounding, this breaking, this contrition, which I have now, is thy Way, to thy end; And those discomforts, are for all that, *The earnest of thy spirit in my heart,* 2 Cor. 1. 22. and where thou givest earnest, thou wilt performe the bargain. *Nabal* was confident upon his Wine, but in the morning his heart died within him, 1 Sam. 25. 37. Thou, O Lord, hast given me *Wormewood*, and I have had some diffi-

Devotions.

diffidence upon that; and thou hast cleared a *Morning* to me againe, and my heart is alive. *Dauids heart smote him, when he cut off the skirt from Saul, 1 Sam. 24. 5. and his heart smote him, when he had numbred his people, 1 Sã. 24. 10. my heart hath struck me, when I come to number my sinnes; but that blow is not to death, because those sinnes are not to death, but my heart lives in thee. But yet as long as I remaine in this great Hospitall, this sick, this diseaseful world, as long as I remaine in this leprous house, this flesh of mine, this heart, though thus prepared for thee, prepared by thee, will still be subject*
to

Devotions.

to the invasion of malignant and pestilent vapours. But I have my *Cordials* in thy promise; when I shall know the plague of my heart, and pray unto thee in thy house, 1 Reg. 8. 38. thou wilt preserve that heart, from all mortall force, of that infection: And the Peace of God which passeth all understanding, shall keepe my heart and minde, through Christ Iesus, Phil. 4 7.

II. PRAYER.

O Eternall and most gracious God, who in thy upper House, the Heavens, though there be many mansions, yet art alike and equally in every mansion, but here

Devotions.

in thy *lower House*, though thou fillest all, yet art otherwise in some roomes thereof, then in others, other wise in thy *Church*, then in my *Chamber*, and otherwise in thy *Sacraments*, then in my *Prayers*; so though thou be alwayes present, & alwayes working in every roome of this thy House, my body, yet I humbly beseech thee to manifest alwayes a more effectual presence in my *heart*, then in th'other offices. Into the house of thine annointed, disloyall persons, traytors will come; Into thy House, the *Church*, *Hypocrites*, and *Idolaters* will come; Into some roomes of this thy House, my *Body*,
Tenta-

Devotions.

Tentations will come, Infections will come, but bee my Heart, thy Bedchamber, O my God, and thither let them not enter. Iob made a covenant with his eyes, but not his making of that Covenant, but thy dwelling in his Heart, enabled him to keepe that Covenant. Thy Sonne himselfe had a sadnesse in his soule to death, and he had a reluctation, a deprecation of death, in the approaches thereof; but he had his Cordiall too, Yet not my will, but thine be done. And as thou hast not delivered us, thine adopted Sonnes, from these infectious tentations, so neither hast thou delivered us over to them, nor withheld thy

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Devotions.

thy *Cordials* from us. I was baptized in thy *Cordiall water*, against *Originall sinne*, and I haue drunke of thy *Cordiall bloud*, for my recovery, from actuell, and habituall sinne in the other *Sacrament*, Thou, O Lord, who hast imprinted all medicinall vertues, which are in all creatures, and hast made even the flesh of *Vipers*, to assist in *Cordials*, art able to make this present sicknes, everlasting health, this weakness, everlasting strength, and this very dejection, & faintnesse of heart, a powerfull *Cordiall*. When thy blessed *Sonne* cryed out to thee, *My God, my God, why hast thou forsaken me*, thou didst reach out

Devotions.

out thy hand to him; but
not to deliver his *sad soule*,
but to receive his *holy soule*;
Neither did he longer desire
to hold it of thee, but to re-
commend it to thee. I see
thine hand upon me now,
O Lord, and I aske not why
it comes, what it intends:
whether thou wilt bid it
stay still in this *body*, for
some time, or bid it meete
thee this day in *Paradise*, I
aske not, not in a *wish*, not in
a *thought*: *Infirmity of Na-*
ture, Curiositie of minde, are
temptations that offer; but a
silent, and absolute obedi-
ence, to thy will, even be-
fore I know it, is my *Cordi-*
all. Preserve that to me, O
my *God*, and that will pre-
serve

Devotions.

serve me to thee; that when thou hast *catechised* me with *Affliction* here, I may take a greater *degree*, and serve thee in a higher place, in thy Kingdome of *joy*, and *glory*.
Amen.

12. Spirante Columbâ
Suppositâ pedibus, Revocantur ad
ima vapores.

*They apply Pigeons, to draw the
vapours from the Head.*

12. MEDITATION.

WHat will not kill a man, if a *vapour* wil? how great an *Elephant*, how small a *Mouse* destroys? To die by a *Bullet* is the *Souldiers* daily *bread*; but few men die by *Hayle shot*: A man is more worth, then to
bee

Devotions.

be sold for *single mony*; a *life* to be valued above a *trifle*. If this were a violent shaking of the *Aire* by *Thunder*, or by *Canon*, in that case the *Aire* is condensed above the thicknesse of *Water*, of *Water* baked into *Ice*, almost *petrified*, almost made stone, and no wonder that kills; but that that which is but a *vapour*, and a *vapour* not forced but breathed, should kill, that our *Nurse* would overlay us, and *Aire* that nourishes us, should destroy vs, but that it is a *halfe Atheisme* to murmur against *Nature*, who is Gods *immediate Commissioner*, who would not thinke himseife miserable, to be put into the hands

Devotions.

hands of *Nature*, who does not onely set him up for a *mark* for others to shoot at, but delights her self to blow him up like a *Glasse*, till she see him break, even with her owne breath? Nay if this infectious *vapour* were sought for, or travell'd to, as *Plinie* hunted after the *vapour* of *Aetna*, and dar'd, and challenged *Death* in the forme of a *vapour* to do his worst, and felt the worst, he dyed; or if this *vapour* were met withal in an *ambush*, and we surpris'd with it, out of a long shut *Well*, or out of a new opened *Mine*, who would lament, who would accuse, when wee had nothing to accuse, none to lament

Devotions.

ment against but *Fortune*,
who is lesse then a *vapour* :
But when our selves are the
Well, that breathes out this
Exhalation , the *Oven* that
spits out this fiery smoake,
the *Mine* that spues out his
suffocating, and strangling
Dampe, who can ever after
this, aggravate his sorrow,
by this *Circumstance*, That
it was his *Neighbour*, his *fa-
miliar Friend*, his *Brother*
that destroyed him , and de-
stroyed him with a whispe-
ring , and a calumniating
breath, when we our selves
doe it to our selves by the
same meanes, kill our selves
with our own *vapours* ? Or
if these occasions of this self-
destruction, had any contri-
bution

Devotions.

bution from our own *wills*,
any assistance from our own
Intentions, nay from our
owne *Errors*, we might di-
vide the rebuke, and chide
our selves as much as them.
Fewers upon wilful distem-
pers of drinke, and Surfets,
Consumptions upon intem-
perances, and licentiousness,
Madnesse upon misplacing
or over-bending our natu-
rall faculties, proceed from
our selves, and so, as that our
selves are in the plot, and
we are not onely *passive*, but
active too, to our owne de-
struction; But what have
I done, either to *breed*, or to
breathe these vapours? They
tell me it is my *Melancholy*;
Did I infuse, did I drink in
Melan-

Devotions.

Melanaholy into my selfe ?
it is my *thoughtfulnesse*; was
I not made to *thinke* ? It
is my *studie* ; doth not my
 Calling call for that ? I haue
done nothing wilfully, per-
uersly toward it, yet must
suffer in it, die by it ; There
are too many *Examples* of
men, that have been their
owne *executioners*, and that
have made hard shift to be
so ; some have alwayes had
 payson about them, in a *hol-
low ring* upon their finger,
and some in their *pen* that
they used to write with :
some have beat out their
 braines at the wall of their
prison, and some have eate
the *fire* out of their Chim-
neyes : and one is said to
have

Devotions.

have come neerer our case
then so, to have strangled
himselfe, though his hands
were bound, by crushing
his **throat** betweene his
knees; But I doe nothing
upon my selfe, and yet am
mine own *executioner*. And
we have heard of *death*, up-
on small occasions, and by
sornefull *instruments*; a *pin*,
a *combe*, a *haire*, pulled, bath
gangred, and killed; but
when I have said, a *vapour*,
if I were asked againe, what
is a *vapour*, I could not tell,
it is so insensible a thing; so
neere *nothing* is that that re-
duces us to *nothing*. But ex-
tend this *vapour*, rarifie it;
from so narrow a roome, as
our *Naturall bodies*, to any
Poli-

Devotions.

Politicke bodie, to a *State*.
That which is *fume* in us, is
in a *State*, *Rumor*, and these
vapors in us, which we con-
sider here pestilent, and infe-
ctious fumes, are in a *State*
infectious Rumors, detract-
ing and dishonourable *ca-*
lumnies, *Libels*. The *Heart*
in that *Body* is the *King*; and
the *Braine*, his *Councell*; and
the whole *Magistracie*, that
tyes all together, is the *Si-*
newes, which proceed from
thence; and the *life* of all
his *Honour*, and just *respect*,
and due *reverence*; and ther-
fore, when these *vapours*,
these venomous *rumors*, are
directed against these *noble*
parts, the whole *Body* suf-
fers. But yet for all their
fri-

Devotions.

priviledges; they are not
priviledged from our *miser-*
ry; that as the *vapours* most
pernicious to us, arise in our
owne bodies, so do the most
dishonourable *rumours*, and
those that wound a *State*
most, arise at home. What
ill Aire, that I could have
met in the street, what *Chan-*
nell, what *Shambles*, what
Dunghill, what *Vault*, could
have hurt mee so much as
these home-bred *vapours*?
What *Fugitive*, what *almes*
man of any *forraigne State*,
can doe so much harme, as a
detracter, a *Libeller*, a scorn-
full *jest*er at home? For as
they that write of *Poysons*,
and of creatures naturally
disposed to the ruine of

K

man,

Devotions.

man, do as well mention the *Flea*, as the *Viper*, because the *Flea*, though he kill none, he does all the harme he can; so even these libellous and licentious *lesters*, utter the *venim* they have, though sometimes *vertue*, and alwaies *power* be a good *Pigeon* to draw this *vapour* from the *head*, and from doing any deadly harme there.

12. EXPOSTULATION.

MY God, my God, as thy servant *Iames* when he askes that question, *what is your life*, provides me my answer, *It is even a vapour, that appeareth for a little time, & then vanisheth away, Iam. 4. 14.* so if he did aske
me

Devotions.

me what is your *death*, I am provided of my answer, *It is a vapour too*; and why should it not be all one to me, whether I live, or die, if life and death be all one, both a *vapour*. Thou hast made *vapour* so indifferent a thing, as that thy *Blessings*, and thy *Judgements* are equally expressed by it, and is made by thee the *Hieroglyphick* of both. Why should not that be alwayes good, by which thou hast declared thy plentiful goodnesse to us? *A vapour went up from the earth, and watered the whole face of the ground, Gen. 2.6.* And that by which thou hast imputed a goodnesse to us, and wherein thou hast

Devotions.

accepted our service to thee,
Sacrifices ; for *Sacrifices*,
were *vapours*, *Levit.* 16. 23.
And in them it is said, that a
thicke cloud of Incense went
up to thee, *Eze.* 8. 11. So it is
of that wherein thou com-
mest to us, the dew of *Hea-*
ven, And of that wherin we
come to thee, both are *va-*
pours; And he, in whom we
have, and *are* all that we *are*
or have, temporally, or spi-
rituall, thy blessed *Sonne*, in
the person of *wisedome*, is
called so too ; *she is* (that is
he is) the *vapour of the power*
of God, and the *pure influence*
from the glory of the Almight-
ty, *Sap* 7. 24. Hast thou,
Thou, O my *God*, perfumed
vapour with thine owne
breath,

Devotions.

breath, with so many sweet
acceptations, in thine owne
Word, and shall this *vapour*
receive an ill, and infectious
sence? It must; for, since we
have displeased thee, with
that which is but *vapour*,
(for what is *sinne*, but a *va-*
pour, but a *smoake*, though
such a *smoake*, as takes away
our sight, and disables us frō
seeing our danger) it is just,
that thou punish us with
vapours too. For so thou
dost, as the *Wiseman* tels us,
Thou canst punish us by those
things, wherein we offend thee;
as he hath expressed it there,
By beasts newly created,
breathing vapours, Sap. 11.
18. Therefore that cōminati-
on of thine, by thy *Prophet*,

Devotions.

*I will shew wonders in Heaven, & in the earth, bloud and fire, and pillars of smoake; so. 2. thine Apostle, who knew thy meaning best, calls vapours of smoake, Act. 2. 19. One Prophet presents thee in thy terriblenesse, so, There went a smoake at his nostrils, Psal. 78. 8. and another, the effect of thine anger, so, The house was filled with smoake, Esa 6. 4. And he that continues his prophesie, as long as the World can continue, describes the miseries of the latter times so, Out of the bottomelesse pit arose a smoake, that darkned the Sun, and out of that smoake came Locusts, who had the power of Scorpions, Apoc. 9. 2. Now
all*

Devotions.

all *smokes* begin in *fire*, and
all these wil end so too: The
smoke of *sin*, & of thy *wrath*
will end in the fire of *Hell*.
But hast thou afforded us no
meanes to evaporate these
smokes, to wth draw these *va-*
pors? When thine *Angels* fel
f^ro heaven, thou tookst into
thy care, the reparation of
that place, and didst it, by as-
suming, by drawing us thi-
ther; when we fel from thee
here, in this world, thou too-
kest into thy care the repa-
ration of this place too, and
didst it by assuming us ano-
ther way, by *descending down*
to assume our nature, in thy
Son. So that though our last
act be an ascending to *glory*,
(we shal ascend to the place

Devotions.

of *Angels*) yet our first act is to go the way of thy *Son* descending, and the way of thy blessed *spirit* too, who descended in the *Dove*. Therefore hast thou bin pleas'd to afford us this remedy in *Nature*, by this application of a *Dove*, to our lower parts, to make these *vapors* in our *Bodies*, to descend, and to make that a *Type* to us, that by the visitation of thy *spirit*, the *vapors* of sin shall descend, and we tread them under our feet. At the Baptisme of thy *Son*, the *Dove* descended, & at the exalting of thine *Apostles* to preach, the same *spirit* descended. Let us draw downe the *vapors* of own *pride*, our own *mis*, our own *wils*, our

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Devotions.

owne *inventions*, to the *simplicitie* of thy *Sacraments*, & the obedience of thy word, and these *Doves*, thus applied, shall make us live.

12. PRAYER.

O Eternall, and most gracious *God*, who though thou have suffered us to destroy our selves, & hast not given us the power of reparation in our selves, hast yet afforded us such meanes of reparation, as may easily, and familiarly be compassed by us, prosper I humbly beseech thee this means of bodily assistance in this thy ordinary *creature*, and prosper thy meanes of spirituall assistance in thy holy *Ordinances*.

Devotions.

nances. And as thou hast carried this thy *creature* the *Dove*, through all thy waies through *Nature*, and made it naturally proper to conduce medicinably to our *bodily health*, through the *Law*, and made it a *sacrifice* for *sinne* there, and through the *Gospel*, and made it, and thy spirit in it, a witness of thy *Sonnes baptisme* there, so carry it, and the qualities of it home to my *soule*, and imprint there that *simplicitie*, that *mildnesse*, that *harmelesnesse*, which thou hast imprinted by *Nature* in this *Creature*. That so all vapors of all disobedience to thee, being subdued under my feet, I may in the power, and tri-

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Devotions.

triumph of thy *Sonne*, tread
victoriously upon my *grave*,
and trample upon the *Lyon*,
and *Dragon*, that lye under
it to devoure me. *Psal. 91.*
13. Thou, O Lord, by the
Prophet callest the *Dove*, the
Dove of the Valleyes, but pro-
misest that the *Dove of the*
Valleyes shall bee upon the
Mountaine, *Eze. 7. 16.* As
thou hast layed me low, in
this *Valley* of sicknesse, so
low, as that I am made fit for
that question, asked in the
field of bones, *Sonne of Man*
can these bones live? Eze. 37.
3. so in thy good time, carry
me up to these *Mountaines*,
of which even in this *Val-*
ley, thou affordest me a pro-
spect, the *Mountaine* where
thou

Devotions.

thou dwellest, the holy hill,
unto which none can ascend
but he that hath clean hands,
which none can have, but
by that one, and that strong
way, of making them clean,
in the blood of thy Sonne
Christ Iesus, Amen.

13. Ingeniumque malum, nume-
rosq; stigmatē, fassus,
Pellitur ad pectus, Morbiq; Subur-
bia, Morbus.

*The Sicknesse declares the infection
and malignity thereof by spots.*

13. MEDITATION.

WE say that the World
is made of *Sea*, and
Land as though they were
equall; but wee know that
there is more *Sea* in the
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Devotions.

Westerne, then in the *Eastern Hemisphere*: we say that the *Firmament* is full of *Starres*; as though it were equally full; but wee know, that there are more *Starres* under the *Northerne*, then under the *Southerne Pole*. We say, the *Elements* of man are *Misery*, and *Happinesse*, as though he had an equal proportion of both, and the dayes of man vicissitudinary, as though he had as many good dayes, as ill, and that he lived under a perpetuall *Aequinoctiall*, *Night*, and *Day*, equal, good and ill fortune in the same measure. But it is farre from that; he drinks misery, and hee tastes happinesse; he mowes misery, and

Devotions.

and he *gleanes happinesse* ; he
journeyes in misery, hee does
but *walke in happinesse* ; and
which is worst, his misery
is *Positive & Dogmatical*, his
happinesse is but *Disputable*,
and *Problematicall*; All men
call *misery, misery*, but *happi-*
nes changes the name, by the
taste of man. In this *Acci-*
dēt that befalls me now, that
this *sicknes* declares it self by
Spots, to be a malignant and
pestilential disease, if there be
a *Comfort* in the declarati-
on, that thereby the *Physici-*
ans see more cleerly what
to do, there may be as much
Discomfort in this, That the
malignity may be so great,
as that all that they can do,
shall do *nothing* ; That an
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Devotions.

Enemie declares himselfe,
then, when he is able to sub-
sist, and to pursue, and to at-
chieve his ends, is no great
comfort. In intestine Con-
spiracies, *voluntary confessions*
doe more good, then
Confessions upon the *Rack*;
in these infections, when
Nature her selfe confesses,
and cryes out by these out-
ward declarations, which
she is able to put foorth of
her selfe, they minister com-
fort; but when all is by the
strength of *Cordials*, it is but
a *Confession upon the Racke*,
by which though we come
to know the malice of that
man, yet we do not know,
whether there bee not as
much malice in his heart
then,

Devotions.

then, as before his Confession; we are sure of his *Treason*, but not of his *Repentance*; sure of *him*, but not of his *Complices*. It is a faint comfort to know the worst when the worst is *remediesse*, and a weaker then that, to know *much ill*, and not to know that that is the worst. A woman is comforted with the birth of her *sonne*, her body is eased of a burthen; but if she could *Prophetically* reade his *History*, how *ill a man*, perchance how *ill a sonne*, hee would prove, shee should receive a greater burthen into her *Minde*. Scarfe any purchase that is not clogged with secret *incumbrances*; scarfe a-

ny

Devotions.

ny *happinesse*, that hath not
in it so much of the *nature*
of false and base money, as
that the *Alloy* is more then
the *Metall*. Nay is it not so
(at least much towards it)
even in the exercise of *Ver-*
tues? I must be poore, and
want before I can exercise
the vertue of *Gratitude*;
miserable and in torment,
before I can exercise the
vertue of *patience*; How
deepe doe we dige, and for
how course gold? And what
other *Touch-stone* have wee
of our *Gold*, but *Comparison*?
Whether we be as happy, as
others, or as our selves at o-
ther times; O poore step to-
ward being well, when
these *Spots* do onely tell us,
that

Devotions.

that wee are worse, then
we were sure of before.

13. EXPOSITION.

M*Y God, my God, thou*
hast made this sicke
bed thine *Altar*, and I have
no other *sacrifice* to offer,
but my selfe; and wilt thou
accept no *spotted sacrifice*?
Doth thy *Sonne* dwell bodi-
ly in this flesh, that thou
shouldest looke for an un-
spottednesse here? Or is the
Holy Ghost, the *soule* of this
body, as he is of thy *Sponse*,
who is therefore *all faire &*
no spot in her? *Can. 4. 7.* Or
hath thy *Sonne* himselfe no
spots, who hath all our stains,
and deformities in him? Or
hath thy *Sponse*, thy *Church*,
no

Devotions.

no spots, when every particular limbe of that faire and spotlesse body, every particular *soule* in that *Church* is full of staines, and spots? Thou bidst us *hate the garment, that is spotted with the flesh*, *Ind. 23*. The *Flesh* it selfe is the garment, and it spotteth it selfe, with it self. And if I wash my selfe with snow water, mine own clothes shall make mee abominable; *Io. 9*. and yet no man yet ever hated his own flesh; *Eph. 5. 29* Lord, if thou look for a spotlesnes, who wilt thou look upon? Thy mercy may goe a great way in my *Soule*, and yet not leave me without spots: Thy corrections may go farre, and burn deep,
and

Devotions.

and yet not leave me spot-
lesse : thy children appre-
hended that , when they
said , *From our former in-
iquitie wee are not clean-
sed , untill this day ; though
there was a plague in the con-
gregation of the Lord ; Iosh.*
22. 17. Thou raineſt upon us,
and yet doest not alwayes
mollifie all our hardnesse ;
Thou kindlest thy fires in
us, and yet doest not alwayes
burne up all our drosse; Thou
healest our wounds, and yet
leavest scarres, Thou purgeſt
the blood, & yet leavest spots.
But the spots that thou ha-
rest, are the spots that wee
hide. *The Carvers of Images
cover spots, sayes the Wise-
man; 13. 14.* When we hide
our

Devotions.

our *spots*, we become *Idolaters* of our own stains, of our own foulnesses. But if my *spots* come forth, by what means soever, whether by the strength of *Nature*, by *voluntary confession*, (for *Grace* is the *nature* of a *regenerate man*; and the power of *Grace* is the strength of *nature*) or by the vertue of *Cordials*, (for even thy *Corrections*, are *Cordials*) if they come forth either way, thou receivest that *Confession* with a gracious interpretation. When thy servant *Jacob* practised an *invention* to procure *spots* in his sheep, *Gen. 30. 33.* thou didst prosper his *Rods*; and thou dost prosper thine own *Rods*,

Devotions.

Rods, when *corrections* procure the discovery of our *spots*, the humble manifestation of our sinnes to thee; Till then thou mayest iustly say, *The whole need not the Physician, Mat. 9. 12.* Till we tell thee in our sicknesse, we think our selves whole, till we shew our *spots*, thou applyest no *Medicine*. But since I do that, shall I not, *Lord, lift up my face without spot, and be stedfast, and not feare, Iob 11. 15.* Even my *spots* belong to thy *Sons* body, & are part of that, which he came down to this earth, to fetch, and challenge, and assume to himselfe. When I open my *spots*, I doe but present him with that w^{ch} is

Devotions.

is *His*, and till I do so, I detain, & withhold *his right*. When therefore thou seest them upon me, as *His*, and seest them by this way of *Confession*, they shall not appear to me, as the *pinches of death*, to decline my feare to *Hell*; (for *thou hast not left thy Holy One in Hell*, thy *Son* is not there) but these *spots* upon my *Brest*, and upon my *Soule*, shall appear to me as the *Constellations* of the *Firmament*, to direct my contemplation to that place where thy *Son* is, thy *right hand*.

13. PRAYER.

O Eternall, and most gracious God, who as thou givest

Devotions.

givest all for *nothing*, if wee
consider any precedent Me-
rit in us, so givest *nothing*,
for *nothing*, if we consider
the *acknowledgement*, and
thankfulnesse, which thou
lookest for, after, accept my
humble thanks, both for thy
Mercy, and for this particu-
lar *Mercy*, that in thy *Judge-*
ment I can discern thy *Mer-*
cy, and find *comfort* in thy
corrections. I know, O Lord,
the ordinary *discomfort* that
accompanies that phrase, *That*
the house is visited, and that,
that thy works, and thy tokens
are upon the patient; But
what a wretched, and dis-
consolate *Hermitage* is that
House, which is not *visited*
by thee, and what a *Waive*
and

Devotions.

and *Stray* is that *man*; that hath not thy *Marks* upon him? These heats, *O Lord*, which thou hast brought upon this body, are but the chafing of the *wax*, that thou mightest *seal* me to thee; These *spots* are but the *Letters* in which thou hast written thine owne *Name*, and conveyed thy selfe to me; whether for a *present possession*, by taking me now, or for future *reversion*, by glorifying thy selfe in my stay heere, I limit not, I condition not, I choose not, I wish not, no more then the house, or land that passeth by any *Civill* conveyance. Only be thou ever present to me, *O my God*, and this bed-
L. *chamber,*

Devotions:

chamber, and thy bed-chamber shall be all one roome, and the closing of these bodily Eyes here, and the opening of the eyes of my soule, there, all one Act.

14. Idq; notant Criticis, Medici
evenisse diebus.

The Physicians observe these accidents to have fallen upon the criticall dayes.

14. MEDITATION.

I Would not make *Man* worse then he is, nor his condition more miserable then it is. But could I though I would? As a man cannot *flatter God*, nor overpraise him, so a man cannot *enjure man*, nor undervalue him.

Devotions.

him. Thus inuch must necessarily be presented to his remembrance, that those *false happineſſes*, which hee hath in this world, have their *times*, and their *seasons*, and their *criticall daies*, and they are *judged*, and *denominated* according to the times, when they befall us. What poore *Elements* are our *happineſſes* made of, if *Time*, *Time* which wee can scarce consider to be *any thing*, be an essentiall part of our *happineſſe*? All things are done in some *place*; but if we consider *Place* to be no more, but the next hollow *Superficies* of the *Aire*, alas, how thin, and fluid a thing is *aire*, and how thin a *filme* is a *Superficies*,

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perficies, and a *Superficies* of *Aire*? All things are done in *time* too; but if wee consider *Time* to bee but the *Measure* of *Motion*, and howsoever it may seeme to have three *Stations*, *Past*, *Present*, and *Future*, yet the *first* and *last* of these are not, (one is not now, and the other is not yet) and that which you call *Present*, is not *now* the same that it *was*, when you began to call it so in this *Line* (before you found that word, *Present*, or that *Monasylable*, *Now*, the *Present*, and the *Now*, is *past*) if this *imaginarie*, *halfe-nothing*, *Time*, be of the essence of our *happines*-*ses*, how can they be thought *durable*?

Devotions.

durable? *Time* is not so ;
how can they be thought to
bee? *Time* is not so ; not
so , consider'd in any of the
parts therof. If we consider
Eternitie , into that , *Time*
never entred ; *Eternitie* is
not an everlasting flux of
Time ; but *Time* is a short
Parenthesis in a long period ;
and *Eternity* had beene the
same , as it is , though *Time*
had never beene ; If we con-
sider , not *Eternity* , but *Per-*
petuity , not that which had
no time to begin in , but
which shall out-live *Time* ,
and be , when *Time* shall be
no more ; what a *Minute* is
the life of the durablest cre-
ture , compared to that ? And
what a *Minute* is mans life

Devotions.

in respect of the Suns, or of
a Tree? And yet how little
of our *Life* is *Occasion*, *Op-
portunitie* to receive good
in; and how little of that
Occasion, doe we apprehend,
and lay hold of? How busie,
and perplexed a *Cobweb*, is
the *Happinesse* of Man here,
that must be made up with a
Watchfulnessse, to lay hold
upon *Occasion*, which is but
a little piece of that, which
is *Nothing, Time*? And yet
the best things are *Nothing*
without that. *Honors, Plea-
sures, Possessions*, presented
to us, out of time, in our de-
crepit, and distasted, and un-
apprehensive *Age*, lose their
Office, and lose their *Name*;
They are not *Honours* to us,
that

Devotions.

that shall never appeare, nor come abroad into the eyes of the people, to receive *Honour*, from them who give it: nor *pleasures* to us, who have lost our sense to taste them; nor Possessions to us, who are departing from the possession of them. Youth is their *Criticall Day*; that judges them, that denominats the, that inanimats & informs the, & makes them *Honors*, and *Pleasures*, & *Possessions*, and when they come in an unapprehensive *Age*, they come as a *Cordiall*, when the Bell rings out; as a *Pardon*, when the Head is off. Wee rejoyce in the comfort of *fire*, but does any man cleave to it at *Midsummer*? Wee

Devotions.

are glad of the freshnes and coolenesse of a *Vault*, but does any Man keepe his *Christmas* there ; or are the Pleasures of the *Spring* acceptable in *Autume* ? If happineffe be in the *season*, or in the *climat*, how much happier then are *birds* then *men*, who can change the *climate* and accompany, and enjoy the same season ever.

14. EXPOSTYLATION.

MY God, my God, wouldest thou call thy self the *Ancient of dayes*, Dan. 7 9. if we were not to call our selves to an account for our *dayes* ? wouldest thou chide us for *standing idle* *bere all the day*, Mat. 20. 6.
if

Devotions.

if wee were sure to have more dayes, to make up our harvest? When thou biddest us *take no thought for to morrow*; for *sufficient unto the day* (to euey day) *is the euill thereof*, *Mat. 6. 34.* is this truely, absolutely, to put off all that concernes the present life? When thou reprehendest the *Galatians* by thy Message to them, *That they observed Dayes, and Moneths, and Times, and Yeares*, *Galat. 4. 10.* when thou sendest by the same Messenger to forbid the *Colossians* all *Criticall dayes, Indicatory dayes*, *Let no man judge you, in respect of a Holy day, or of a new Moone, or of a Sabbath*, *Col. 2. 16.* doest

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thou

Devotions.

thou take away all consideration, all distinction of *dayes*? though thou remove them from being of the *Essence* of our *salvation*, thou leavest them for *assurances*, and for the *exaltation* of our *Devotion*, to fix our selves at certaine *Periodicall* and *Stationary times*, upon the consideration of those things which thou hast done for us, and the *Crisis*, the *Triall*, the *judgement*, how those things have wrought upon us, and disposed us to a spirituall recovery, and convalescence. For there is to every man *a day of salvation*; *now is the accepted time, now is the day of salvation*, 2 Cor. 6. 2. And there is *a great day*

Devotions.

day of thy wrath, *Apoc. 6. 17.* which no man shall be able to stand in ; And there are *evill dayes before*, and therefore thou warnest us, and armest us, *Take unto you the whole armour of God, that you may bee able to stand in the evill day, Ephes. 6. 1.* So farre then our dayes must be *Criticall* to us, as that by consideration of them, wee may make a *judgement* of our *Spiritnall Health* ; for that is the *Crisis* of our *Bodily Health* ; Thy beloved servant Saint *Iohn* wishes to *Gaius*, that he may prosper in his health, so as his soule prospers ; *3 Iohn. vers. 2.* for if the *Soule* be leane, the *Marrow* of the *Bodie* is but water ;

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ter ; if the *Soule* wither, the
verdure and the good estate
of the *body*, is but an illusi-
on, and the *goodliest man*, a
fearefull Ghost. Shall we, O
my *G O D*, determine our
thoughts, and shall we ne-
ver determine our disputa-
tions upon our *Climacterical*
yeares, for particular men,
and *periodicall yeares*, for the
life of *States & Kingdoms*,
and never consider these in
our *long life*, and our interest
in the *everlasting Kingdome*?
We have exercised our *curi-
ositie* in observing that *A-
dam*, the eldest of the eldest
world, dyed in his *Clima-
ctericall yeere*, and *Sem* the
eldest son of the next world,
in his ; *Abraham the father*
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Devotions,

of the faithfull, in his, and the blessed Virgin Mary, the garden, where the Root of Faith grewe, in hers. But they whose Climacteriques we observe, imployed their observation upon their Criticall dayes, the working of thy promise of a Messias upon them. And shall we, O my God, make lesse use of those dayes; who have more of them? We, who have not only the day of the Prophets, the first daies, but the last daies, Heb. 1.2. in which thou hast spoken unto us, by thy Sonne? We are the children of the day, 1 Thes. 5.5. for thou hast shin'd in as full a Noone, upon us, as upon the Thessalonians: They who were

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were of the *night*, (a *Night*, which they had superinduc'd upon themselves) the *Pharises*; pretended, *That if they had beene in their Fathers dayes, Matth. 23. 30.* (those *Indicator*, and *Indicator*, those *Criticall daies*) they would not have bin partakers of the bloud if the *Prophets*; And shall wee who are in the *Day*, these *Daies*, not of the *Prophets*, but of the *Sonne*, stone those *Prophets* againe, & crucifie that *Sonne* againe, for all those evident *Indications*, and *criticall Indicatures*, which are afforded us? Those opposed adversaries of thy *Sonne*, the *Pharises* with the *Herodians*, watched a *Criticall day*;

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Devotions.

day; Then when the State was incensed against him, They came to tempt him in the dangerous question of Tribute, *Mat. 22. 15.* They left him, and that Day was the *Criticall* day to the *Saduces*, The same day, sayes thy Spirit, in thy word, the *Saduces* came to him to question him about the *Resurrection*; *vers. 23.* and them hee silenced; They left him; and this was the *Criticall* day for the *Scribe*, expert in the *Law*, who thought himselfe learnede then the *Herodian*, the *Pharise*, or *Saduce*; and hee tempted him about the great *Commandment*, *vers. 34.* and him *Christ* left without power of

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of replying. When all was done, and that they went about to beginne their *circle* of vexation and tentation againe, *Christ* silences them so, that, as they had taken their *Critical daies*, to come, in *that*, and in *that* day; so *Christ* imposes a *Criticall* day upon them, *from that day forth*, sayes thy *Spirit*, *no man durst aske him any more questions*, vers. 46. This, *O my God*, my most blessed *God*, is a fearefull *Crisis*, a fearefull *Indication*, when wee will study, and seeke, and finde, what daies are fittest to forsake thee in; To say, Now, *Religion* is in a *Neutrality* in the world and this is my day, the day of

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Devotions.

of *Liberty*; Now I may make *new friends* by changing my *old Religion*, and this is my *Day*, the *Day of advancement*. But, O my *God*, with thy servant *Iacobs* holy boldnesse, who though thou lamest him, would not let thee goe, till thou hadst given him a blessing, *Gen. 32.*

26. Though thou have laid me upon my *hearse*, yet thou shalt not depart from me, from this bed, till thou have given me a *Crisis*, a *Iudgement* upon my selfe this day. Since a day is as a thousand yeares with thee, 2 *Pet. 2.8.* Let O Lord, a day, be as a *weeke* to me: and in this one, let me consider *seven dayes*, seven *Criticall daies*,

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daies, and judge my selfe, that I be not judged by thee. First, this is the day of thy *visitation*, thy comming to me; and would I looke to bee welcome to thee, and not entertaine thee in thy comming to me? Wee measure not the *visitations* of great persons, by their *apparell*, by their *equipage*, by the *solemnitie* of their comming, but by their very comming; and therefore, howsoever thou come, it is a *Crisis* to mee, that thou wouldest not lose me, who seekest me by any meanes. This leades mee from my *first day*, thy *visitation* by sicknesse, to a *second*, to the light, and testimony of my *Conscience*.

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Devotions.

There I have an *evening*, and a *morning*; a sad guiltinesse in my *soale*, but yet a cheerfull rising of thy *Sonne* too; Thy *Evenings* & *Mornings* made dayes in the *Creation*, and there is no mention of *Nights*; My sadnesse for *sins* are *Evenings*, but they determine not in *night*, but deliver me over to the *day*, the *day* of a *Conscience* dejected, but then rectified; accused, but then acquitted, by thee, by him who speaks thy word, and who is thy *word*, thy *Sonne*. From this *day*, the *Crisis* and examination of my *Conscience*, breakes out my *third Day*, my day of preparing, and fitting my selfe for a more especiall receiving

Devotions.

ceiving of thy *Sonne*, in his institution of the *Sacrament* : In which day though there bee many darke passages, and slippery steps, to them who will entangle, and endanger themselves, in unnecessary disputations, yet there are light houres enough, for any man, to goe his whole *journey*, intended by thee ; to know, that that *Bread* and *Wine*, is not more really assimilated to my *body*, and to my *blood*, then the *Body* and *Blood* of thy *Son* is communicated to me in that action and participation of that *Bread*, and that *Wine*. And having, *O my God*, walked with thee, these *three daies*,
the

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the day of thy *Visitation*, the
day of my *Conscience*, the
day of preparing for this
scale of *Reconciliation*, I am
the lesse afraid of the clouds
or stormes of my *fourth day*,
the day of my *dissolution*,
and *transmigration* from
hence. Nothing deserves
the name of *happinesse*, that
makes the remembrance of
death bitter; And O *death*,
how bitter is the remembrance
of thee, to a man that lives at
rest in his possessions, the man
that hath nothing to vex him,
yea unto him that is able to
receive meat? Eccclus:41.1.
Therefore hast thou, O my
God, made this *sicknesse*, in
which I am not able to re-
ceive meat, my *fasting day*,
my

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my *Eve*, to this great *festi-
vall*, my *dissolution*. And
this *day* of *death* shall deli-
ver me over to my *fifth day*,
the day of my *Resurrection*;
for how long a day soever
thou make that day in the
grave, yet there is no day
betweene that, and the *Re-
surrection*. Then wee shall
all be invested, reapparell'd
in our owne bodies; but
they who have made just
use of their former *daies*, be
super-invested with *glorie*,
whereas the others, con-
demned to their *old clothes*,
their *sinfull bodies*, shall have
nothing added, but *immor-
tality* to torment. And this
day of awaking me, and re-
investing my *soule* in my *bo-
dy*,

Devotions.

dy, and my *body* in the *body* of *Christ*, shall present me, *body* and *soule*, to my *sixt day*, *The day of Iudgement*; which is truly, and most literally, the *Criticall*, the *Decretory day*; both because all *Iudgement* shall be manifested to mee then, and I shall assist in judging, the *World* then, and because then, that *Iudgement* shall declare to mee, and possesse me of my *seventh day*, my *everlasting Sabbath*, in thy *rest*, thy *glorie*, thy *joy*, thy *sight*, thy *selfe*; and where I shall live as long without reckoning any more *daies* after, as thy *Son*; and thy *holy Spirit* lived with thee, before you three made any *daies* in the *Creation*. 14.

Devotions.

14. PRAYER.

O Eternall and most gracious *God*, who though thou didst permit *darknesse* to be before *light* in the *Creation*, yet in making of *light*, didst so multiply that *light*, as that it inlightned not the *Day* onely, but the *Night* too, though thou have suffered some *dimnesse*, some clouds of *sadnesse*, and disconsolatnesse to shed themselves upon my *soule*, I humbly blesse, and thankfully glorifie thy holy name, that thou hast afforded mee the *light* of thy *Spirit*, against which the *Prince of darkness* cannot prevaile, nor hinder his illumination of our darkest

Devotions.

keft nights, of our saddeft thoughts. Even the vifitation of thy moft bleffed Spirit, upon the bleffed Virgin, is called an *overshadowing*. There was the prefence of the *Holy Ghost*, the fountain of all *light*, and yet an *overshadowing*; nay except there were fome *light*, there could be no *shadow*. Let thy mercifull providence fo govern all in this *sickneffe*. that I never fall into utter *darkneffe*, *ignorance of thee*, or *inconfideration of my felfe*; and let thofe *shadowes* which doe fall upon me, *faintneffes of Spirit*, and *condemnations of my felfe*, be overcome by the power of thine irrefiftable *light*, the *God of confolation*;

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that

Devotions.

that when those *shadowes*
have done their office upon
me, to let me see, that of my
selfe I should fall into irre-
coverable darkenes, thy *Spi-
rit* may doe his *office* upon
those *shadowes*, and disperse
them, and establish mee in
so bright a *day* here, as may
be a *Criticall* day to mee, a
day wherein, and whereby I
may give thy *judgement* up-
on my selfe, and that the
words of thy *Sonne*, spoken
to his *Apostles*, may reflect
upon me, *Behold, I am with
you alwaies, even to the
ende of the world,*
Mat. 28. 20.

15. In-

Devotions.

13. Interià infomnes noctes ego
duco, diésque.

I sleepe not day nor night.

15. MEDITATION.

N Aturall men have conceived a two-fold use of *Sleepe*; That it is a *refreshing* of the body in this life; That it is a *preparing* of the *Soule* for the next; that it is a *Feast*, and it is the *Grace* at that *Feast*; that it is our *recreation*, and cheeres us, and it is our *Catechisme*, and instructs us; we lye downe in a hope, that we shall rise the stronger; and wee lye downe in a knowledge, that we may

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rise

Devotions.

rise no more. *Sleepe* is an *Opiate*, which gives us *rest*; but such an *Opiate*, as perchance, being under it, wee shall wake no more. But though naturall men, who have induced secondary and figurative considerations, have found out this second, this *Emblematicall* use of *Sleepe*, that it should be a representation of *Death*, *God*, who wrought and perfected his worke, before *Nature* beganne (for *Nature* was but his *Apprentice*, to learne in the first *seven daies*, and now is his *Fore-man*, and works next under him) *God*, I say, intended *sleepe* onely for the refreshing of man by bodily rest, and not
for

Devotions

for a *figure of Death*, for hee intended not *Death* it selfe then. But *Man* having induced *Death* upon himselfe, *God* hath taken *Mans creature, Death*, into his hand, and mended it; and whereas it hath in it selfe a fearefull forme and aspect, so that *Man* is affraid of his owne creature, *God* presents it to him, in a *familiar*, in an *assiduous*, in an *agreeable*, and *acceptable* forme, in *sleep*, that so when hee awakes from *sleep*, and sayes to himselfe, shall I bee no otherwise when I am dead, then I was even now, when I was asleepe, hee may bee ashamed of his waking *dreames*, and of his *melan-*

Devotions.

choly fancying out a horrid
and an affrightfull figure of
that *Death* which is so like
Sleepe. As then wee neede
sleepe to live out our *three-*
score and ten yeares, so wee
need *death*, to live that *life*
which wee cannot *out-live*.
And as *Death* being our *E-*
nemie, *God* allowes us to de-
fend our selves against it
(for wee *viſt* *all* our selves
against *Death*, *twice* every
day, as often as wee *eat*) so
God having so sweetned
Death unto us, as he hath in
sleepe, we put our selves into
our *Enemies* hands *once* eve-
ry day, so farre, as *Sleepe* is
Death : and *Sleepe* is as
much *Death*, as *Meate* is
Life. This then is the *wiſe-*

Devotions.

ry of my *Sickenesse*, That
Death, as it is produced
from me, and is mine owne
Creature, is now before
mine eyes, but in that forme
in which *God* hath mollify-
ed it to us, and made it ac-
ceptable, in *sleep*, I cannot
see it : How many *Priso-*
ners, who have even hal-
lowed themselves their
Graves upon that *Earth*,
on which they have lyen
long under heavie Fetters,
yet at this *houre* are *asleepe*,
though they bee yet work-
ing upon their owne *graves*
by their owne *weigh*? Hee
that hath seene his *Friend*
dye to day, or knowes hee
shall see it *to morrow*, yet
will sipke into a *sleep* be-

Devotions.

tweene. I cannot ; and oh, if
I be entring now into *Eternitie*, where there shall bee
no more distinction of
houres, why is it all my bu-
sinesse now to tell *Clockes* ?
Why is none of the *heavi-
nesse* of my heart, dispensed
into my *Eye-lids* that they
may fall as my heart doth ?
And why, since I have lost
my delight in all *Objects*,
cannot I discontinue the fa-
culty of seeing them, by clo-
sing mine *Eyes* in *sleep* ? But
why rather being entring
into that presence, where I
shall wake continually, and
never sleepe more, do I not
interpret my continuall wa-
king here, to be a *Parasceve*,
and a *Preparation* to that ?

Devotions.

15. EXPOSITION.

MY GOD, my GOD, I know, (for thou hast said it) *That he that keepeth Israel, shall neither slumber, nor sleepe, Psal. 121. 1.* But shall not that *Israel*, over whom thou watchest, sleep? I know (for thou hast said it) that there are Men, *whose damnation sleepeth not; 2 Pet 2. 3.* but shall not they to whom thou art *Salvation*, sleepe? or wilt thou take from them that *evidence*, and that *testimony*, that they are thy *Israel*, or thou their *salvation*? *Thou givest thy beloved sleepe, Psa. 127. 1.* Shall I lacke that

M 5 *scale*

Devotions.

*scale of thy love? You shall
lye down, and none shall make
you afraid, Levit. 26. 6. Shall
I be outlawed from that pro-
tection? Ionas slept in one
dangerous storme, Ion. 1. 5.
and thy blessed Sonne in ano-
ther, Math. 8. 14. Shall I
have no use, no benefit, no
application of those great
Examples? Lord, if he sleepe,
he shall doe well, Ioh. 11. 12.
say thy Sonnes Disciples to
him of Lazarus; And shall
there be no roome, for that
argument in me? or shall I
be open to the contrary? If
I sleepe not, shall I not bee
well, in their sense? Let me
not, O my God, take this too
precisely, too literally: There
is that neither day nor night
seeth*

Devotions.

seeth sleepe with his eyes, saies thy wise Servant Salomon, Eccles. 8. 16. and whether he speak that of worldly men, or of men that seeke wisdom, whether in justification, or cōdemnation of their watchfulnesse, wee cannot tell: wee can tell, that there are men that cannot sleepe, till they have done mischief, Prov. 4. 16. and then they can; and wee can tell, that the rich man cannot sleepe, because his abundance will not let him, Eccles. 5. 12. The Tares were sowne when the Husbandmen were asleepe, Math. 13. 25. And the Elders thought it a probable excuse, a credible lye, that the Watchmen which kept
the

Devotions.

the Sepulchre, should say,
*that the body of thy Son was
stolne away, when they were
asleepe, Matth. 28. 13.* Since
thy blessed Sonne rebuked
his Disciples for sleeping,
Matth. 26. 40. Shall I mur-
mure because I do not sleep?
If *Sampson* had slept any
longer in *Gaza*, he had bin
taken, *Judg. 16. 3* And when
he did sleepe longer with
Dalilah, he was taken, *Judg.*
16. 19. *Sleepe* is as often
taken for *naturall death* in
thy *Scriptures*, as for *natur-*
all rest. Nay, sometimes
Sleepe hath so heavie a sense,
as to be taken for *Sin it selfe*,
Ephes. 5. 14 as well as for
the punishmēt of *Sin, death*,
1 Thes. 5. 6. Much comfort
is

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Devotions.

is not in much sleepe, when the most fearefull and most irrevocable Malediction is presented by thee in a *perpetuall sleepe*. *I will make their Feasts, and I will make them drunke, and they shall sleepe a perpetuall sleep, and not wake, Jerem 51.59.* I must therefore, O my God, looke farther, then into the very act of sleeping, before I misinterpret my waking; for since I finde thy whole hand light, shall any *finger* of that hand seeme heavie? Since the whole sicknesse is thy *Phisicke*, shall any accident in it, be my poyson, by my murmuring? The name of *Watchmen* belongs to our *Profession*; Thy *Prophets* are

Devotions.

are not onely *Seers*, indued
with a *Power* of seeing, able
to see, but *Watchmen*, ever-
more in the *Act* of seeing.
And therefore give mee
leave, O my blessed *God*, to
invert the words of thy
Sonnes Sponse; shee said, *I*
sleepe, but my heart waketh,
Cant. 5. 8. I say, *I wake, but*
my heart sleepeth; My body
is in a sicke wearinesse, but
my soule in a peacefull rest
with thee; And as our *Eyes*,
in our health, see not the
Ayre, that is next them, nor
the *fire*, nor the *sphaeres*, nor
stop upon any thing, till
they come to *starres*; so my
Eyes that are open, see no-
thing of this world, but
passe through all that, and
fixe

fixe
Peace
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Devotions.

fixe themselves upon thy
Peace, and *Ioy*, and *Glory* a-
bove. Almost as soone as
thy *Apostle* had said, *Let*
us not sleepe, 1 *Theſ. 5. 6.*
lest we should be too much
discomforted, if we did, he
sayes againe, *Whether wee*
wake or sleepe, let us live to-
gether with Christ, vers. 10.
Though then this *absence of*
sleepe, may argue the *pre-*
sence of death, (the *Originall*
may exclude the *Copie*, the
life, the *picture*) yet this gen-
tle *sleepe*, and rest of my
Soule, betrothes me to thee,
to whom I shall be married
indissolubly though by this
way of *dissolution*.

15. PRAY-

Devotions.

15. PRAYER.

O Eternall and most gracious *God*. who art able to make, and dost make the *sicke bed* of thy servants, *Chappels of ease* to them, and the *dreames* of thy servants, *Prayers*, and *Meditations* upon thee, let not this continuall watchfulnesse of mine, this inability to sleep, which thou hast laid upon me, be any *disquiet*, or *discomfort* to me, but rather an argument, that thou wouldst not have me sleepe in thy *presence*. What it may indicate or signifie, concerning the state of my *body*, let them consider to whom that consideration belongs; doe

Devotions.

doesthou who onely art the
Physician of my *soule*, tell
her, that thou wilt affoord
her such *defensatives*, as that
she shall *wake* ever towards
thee, and yet ever *sleep* in
thee, and that through all
this sickness, thou wilt ei-
ther preserve mine under-
standing, from all decayes
and distractions, which
these watchings might oc-
casion, or that thou wilt
reckon, & account with me
from before those violences
and not call any peece of my
sicknes a *sin*. It is a heavie, &
indelible sin that I brought
into the world with me, It
is a heavie and innumerable
multitude of finnes, which I
have heaped up since; I have
sinned

Devotions.

sinned *behinde thy backe* (if that can be done) by wilfull abstaining from thy *Congregations*, and omitting thy *service*, and I have sinned *before thy face*, in my *hypocrisies* in Prayer, in my *Offentations*, & the mingling a respect of *my selfe*, in preaching thy Word: I have *sinned* in my *fasting* by repining, when a penurious fortune hath kept mee low: and I have sinned even in that fulnesse, when I have beene at thy Table, by a negligent examination, by a wilfull prevarication, in receiving that heavenly *Food* and *Physicke*. But as I know, O my gracious *God*, that for all those sinnes committed since

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Devotions.

since, yet thou wilt consider me, as I was in thy *purpose*, whē thou wrotest my name in the *Booke of life*, in mine *Election*: so into what deviations soever I stray, & wāder, by occasion of this sickness, O *God*, returne thou to that *minute*, wherein thou wast pleased with me, and consider me in that *condition*.

16. Et properare meum, clamant
ē Turre propinqua
Obstreperæ Campanæ aliorum in
funere, funus.

From the Bels of the Church adjoyning, I am daily remēbred of my buriall, in the Funeralls of others.

16. MEDITATION.

VVE have a convenient
Author, who writ
a *Dis-*

Devotions.

a *Discourse of Bells*, when he was Prisoner in *Turkie*. How would he have enlarged himselfe, if he had been my fellow-prisoner in this sicke bed, so neere to that *Steeple*, which never ceases, no more then the *harmony of the Spheres*, but is more heard. When the *Turkes* tooke *Constantinople*, they melted the *Bells* into *Ordinance*; I have heard both *Bells* and *Ordinance*, but never beene so much affected with those, as with these *Bells*. I have lyen neere a *Steeple*, in which there are sayd to bee more then *thirtie Bells*; and neere another, where there is one so big, as that the *Clapper* is

Devotions.

is said to weigh more then
sixe hundred pound, yet ne-
ver so affected as here. Here
the *Bells* can scarce solem-
nize the Funeral of any per-
son, but that I knew him, or
knew that he was my *neigh-
bour* : wee dwelt in houles
neere to one another before,
but now he is gone into that
house, into which I must
follow him. There is a way
of correcting the *children*
of great persons, that other
children are corrected in
their *behalse*, and in their
names, and this workes up-
on them, who indeed had
more deserved it. And when
these *Bells* tell me, that now
one, and now another is bu-
ried, must not I acknow-
ledge,

Devotions.

ledge, that they have the *correction* due to mee, and paid the *debt* that I owe? There is a storie of a *Bell* in a *Monasterie*, which, when any of the house was sick to death, rung alwaies *voluntarily*, and they knew the inevitableness of the danger by that. It rung once, when no man was sick, but the next day one of the house fell from the *Steeple*, and died, and the *Bell* held the reputation of a Prophet still. If these *Bells* that warn to a *Funeral* now, were appropriated to none, may not I, by the houre of the *Funerall*, supply? How many men that stand at an *Execution*, if they would aske,
for

Devotions.

for what dies that man,
should heare their owne
faults condemned, and see
themselves executed, by *At-*
torney? We scarce heare of
any *preferred*, but we thinke
our selves, that we might
very well have beene that
Man; why might not I
have beene that man, that is
carried to his *Grave* now?
could I fit my selfe, to *stand*,
or *sit* in any mans *place*, and
not to *lie* in any mans *grave*?
I may lacke much of the
good parts of the meanest,
but I lacke nothing of the
mortalitie of the weakest;
they may have acquired
better *abilities* then I, but I
was borne to as many *Infire-*
mities as they. To be an *In-*
cumbent

Devotions.

cumbent by lying downe in
a *grave*, to be a *Doctor* by
teachi g *Mortification* by
Example, by *dying*, though
I may have *Seniors*, others
may be *elder* then I, yet I
have proceeded apace in a
good *Vniversitie*, and gone a
great way in a little time,
by the furtherance of a ve-
hement *Fever*, and whom-
soever these *Bells* bring to
the ground to day, if he and
I had been compared yester-
day, perchance I should have
beene thought likelier to
come to this preferment,
then, then hee. *God* hath
kept the power of *Death*
in his owne hands, lest any
man should bribe *Death*. If
man knew the *gain of death*,
the

Devotions.

the *ease of death*, he would provoke *Death* to assist him, by any hand which hee might use. But as men see many of their owne Professions preferred, it ministers a hope that that may li-ht upon them; so when these hourly *Bells* tell mee of so many *Funerals* of men, like mee, it presents, if not a desire that it may, yet a *comfort* whensoever mine shall come.

16. EXPOSTULATION.

MY God, my God, I doe not expostulate with thee, but with *them*, who dare do that: who dare expostulate with thee, when in the voice of thy *Church*,
N thou

Devotions.

thou givest allowance to this *ceremonie of Bells at Funerals*. Is it enough to refuse it, because it was in use among the *Gentiles*? so were *Funerals* too. Is it because some *abuses* may have crept in amongst *Christians*? Is that enough, that their ringing hath been said to drive away *evil spirits*? truly, that is so far true, as that the *evil spirit* is vehemently vexed in their ringing, therefore, because that action brings the Congregation together, and unites *God* and his *people*, to the destruction of that *kingdome*, which the *evil spirit* usurps. In the first *institution* of thy *Church*, in this world, in the foundation

Devotions.

tion of thy *militant Church*, amongst the *Jewes*, thou didst appoint the calling of the *Assembly* in, to be by *Trumpet*, Num. 10. 1. and when they were in, then thou gavest them the sound of *Bels*, in the garment of thy *Priest*, Exod. 18. In the *triumphant Church*, thou imployest both too, but in an inverted *Order*; we enter into the *Triumphant Church* by the sound of *Bels* (for we enter when we die) and then wee receive our further *Edification*, or *Consummation*, by the sound of *Trumpets*, at the *Resurrection*. The sound of thy *Trumpets* thou didst impart to *secular*, and *civill* uses too,

Devotions.

but the sound of *Bels* onely
to *sacred*; Lord let not us
breake the *Communion* of
Saints, in that which was
intended for the *advance-*
ment of it; let not that pull
us asunder from one ano-
ther, which was intended
for the assembling of us, in
the *militant*, and associating
of us to the *Triumphant*
Church. But he for whose
funeral these *Bels* ring now,
was at *home*, at his journies
end, *yesterday*; why ring
they now? A *Man*, that is
a world, is all the things in
the *world*; He is an *Armie*,
and when an *Armie* mar-
ches, the *vauant* may lodge
to night, where the *Reare*
comes not till to morrow.

A man

Devotions.

A man extends to his *act*, and to his *example*; to that which hee *does*, and that which hee *teaches*, so doe those things that concerne him, so doe these *Bels*; that which rung yesterday, was to conveigh him out of the *world*, in his *vaunt*, in his *soule*, that which rung to day, was to bring him in his *Reare*, in his *body*, to the *Church*; and this continuing of ringing after his *entring*, is to bring him to me in the *Application*. Where I lie, I could heare the *Psalme*, and did joine with the *Congregation* in it; but I could not heare the *Sermon*, and these later *Bels* are a *repetition Sermon* to mee. But O my

Devotions.

God, my God, doe I that have this *Fever*, need other remembrances of my *mortalitie*? Is not mine owne *hollow voice*, voice enough to pronounce that to mee? Need I look upon a *Deaths head* in a *Ring*, that have one in my *Face*, or goe for *Death* to my *Neighbours* house, that have him in my *bosome*? Wee cannot, wee cannot, O my *God*, take in too many *helps* for religious *duties*; I know I cannot have any better *Image* of *thee*, then thy *Son*, nor any better *Image* of *him*, then his *Gospel*; yet must not I, with thanks confesse to *thee*, that some *historicall pictures* of *his*, have sometimes put
me

Devotions.

mee upon better *Meditations*, then otherwise I should have fallen upon? I know thy *Church* needed not to have taken in from *Jew* or *Gentile*, any supplies for the exaltation of thy *glorie*, or our *devotion*; of *absolute necessitie*, I know shee needed not; but yet we owe thee our thanks, that thou hast given her leave to doe so, and that as in making us *Christians*, thou didst not destroy that vvhich wee were before, *Naturall men*; so in the exalting of our religious devotions now wee are *Christians*, thou hast bin pleased to continue to us those *assistances* which did worke upon the affections

Devotions.

of *naturall men* before : for thou lovest a *good man*, as thou lovest a *good Christian*, and though *Grace* be meerly from thee, yet thou dost not plant *Grace*, but in *good natures*.

16. PRAYER.

O Eternall and most gracious *God*, who having consecrated our *living bodies* to thine *owne Spirit*, and made us *Temples of the holy Ghost*, dost also require a respect to bee given to these *Temples*, even when the *Priest* is gone out of them; to these *bodies*, when the *Soule* is departed from them; I blesse, and glorifie thy *name*, that as thou takest
care

Devotions.

care in our life, of every
haire of our head, to dost
thou also of every graine of
ashes after our death. Nei-
ther dost thou only do good
to us all, in *life* and *death*,
but also wouldest have us
doe good to one another, as
in a holy *life*, so in those
things which accompanie
our *death*. In that contem-
plation, I make account that
I heare this dead brother of
ours, vvho is now carried
out to his *buriall*, to speake
to mee, and to preach my
Funeral Sermon, in the voice
of these *Bells*. In him, O
God, thou hast accomplish-
ed to mee, even the request
of *Dives* to *Abraham*; *Thou*
hast sent one from the dead

Devotions.

to speake unto me. He speaks
to me aloud from that *Steeple*;
hee whispers to mee at
these *Curtaines*, and hee
speakes thy words; *Blessed
are the dead, which die in
the Lord, from henceforth,*
Revelations 14. 13. Let
this Prayer, therefore, O my
God, be as my *last gaspe*, my
expiring, my *dying* in thee;
that if this be the *houre* of
my *Transmigration*, I may
die the *death* of a *Sinner*,
drowned in my *Sins*, in the
blood of thy *son*; & if I live
longer, yet I may now die
the *death* of the *Righteous*,
die to Sin; which *death* is a
Resurrection to a new *Life*:
Thou killest, and thou *givest
life*: vvhich soever comes,

Devotions.

it comes from *Thee*, which
vway soever it comes, let
me come to *thee*.

17. Nunc lento sonitu dicunt,
Moriesis.

*Now, this Bell tolling softly for
another, sayes to mee, thou
must die.*

17. MEDITATION.

PErchance he for whom
this *Bell* tolls, may be
so ill, as that he knowes not
it tolls for him. And per-
chance I may think my self
so much better then I am,
as that they who are about
mee, and see my state, may
have caused it to toll for me,
and I know not that. The
Church

Devotions.

Church is Catholike, Vni-
versall, so are all her actions;
All that shee does, belongs
to all. When she baptizes a
child, that action concernes
me; for that child is there-
by connected to that Head,
which is my Head too, and
ingrafted into that Bodie,
whereof I am a member.
And when she buries a man,
that action concernes mee;
All mankind is of one Au-
thor, and is one volume;
when one man dies, one
chapter is not torne out of
the booke, but translated into
a better Language; and eve-
ry chapter must be so tran-
slated; God imployes feve-
ral Translators; some pieces
are translated by Age, some
by

Devotions.

by *Sicknesse*, some by *War*,
some by *Iustice*; but *Gods*
hand is in every *Translati-*
on; and his hand shall bind
up all our scattered leaves
again, for that *Librarie*
where every *Booke* shall lie
open to one another: As
therefore the *Bell* that rings
to a *Sermon*, calls not upon
the *Preacher* only, but upon
the *Congregation* to come;
so this *Bell* calls us all: but
how much more *mee*, who
am brought so neere the
doore by this *sicknesse*. There
was a *contention* as far as a
suit (in which, both *Pietie*
and *Dignitie*, *Religion* and
Estimation, were mingled)
which of the religious *Or-*
ders should ring to *Prayers*
first

Devotions:

first in the *morning*; & it was
determined, That they should
Ring first that rose earliest.
If we understand aright the
Dignitie of this *Bell*, that
tolls for our *Evening Prayer*,
wee would be glad to
make it ours, by rising ear-
ly, in that *Application*,
that it might be ours, as
well as his, whose indeed it
is. The *Bell* doth toll for
him, that *thinkes* it doth;
and though it *intermit* a-
gaine, yet from that minute,
that that occasion wrought
upon him, hee is united to
God. Who casts not up his
Eye to the *Sun* when it ri-
ses? But who takes off his
Eye from a *Comet*, when
that breaks out? who bends
not

Devotions.

not his *Eare* to any *Bell*, which upon any occasion rings? But who can remove it from that *Bell*, which is passing a *piece of himselfe* out of this *world*? No man is an *Iland*, intire of it selfe; every man is a piece of the *Continent*, a part of the *Maine*; if a *Clod* be washed away by the *Sea*, *Europe* is the lesse, as well as if a *Premontory* were, as well as if a *Mannor* of thy *Friends* or of *thine owne* were; Any mans *death* diminishes *me*, because I am involved in *Mankinde*, and therefore never send to know for whom the *Bell* tolls; It tolls for *thee*. Neither can we call this a *begging of misery*,

Devotions.

sery, or a *borrowing* of *miser*
sery, as though we were not
miserable enough of our
selves, but must fetch in
more from the next house,
in taking upon us the *miser*
ry of our *Neighbours*. True-
ly it were an excusable *cove-*
tousnesse, if we did; for *Af-*
liction is a *treasure*, and
scarce any man hath enough
of it. No man hath *Affli-*
ction enough, that is not ma-
tured, and ripened by it, and
made fit for God by that *Af-*
liction. If a man carry *treas-*
ure in *Bullion*, or in a *Wedge*
of Gold, and haue none coyn-
ed into *currant Moneyes*,
his *treasure* will not defray
him as he travels. *Tribula-*
tion is *treasure* in the *nature*
of

Devotions.

of it, but it is not *currant Money* in the *use* of it, except we get neerer and neerer our *home, Heaven*, by it. Another may bee *sicke* too, and sicke to *death*, and this *Affliction* may lie in his *bow-ells*, as *Gold* in a *Mine*, and be of no use to him; but this *Bell* that tels me of his *Affliction*, digs out, and applyes that *Gold* to *me*: If by this consideration of anothers danger, I take mine owne into contemplation, and so secure my selfe, by making my recourse to my *God*, who is our onely security.

Devotions.

17. EXPOSTULATION.

MY God, my God, is this one of thy wayes, of *drawing light out of darkness*, to make him for whom this *Bell* tolls, now in this dimnesse of his sight, to become a *Superintendent*, an *Overseer*, a *Bishop*, to as many as heare his *voice*, in this *Bell*, and to give us a *confirmation* in this action? Is this one of thy wayes to *raise strength out of weakness*, to make him who cannot rise from his *bed*, nor stir in his *bed*, come home to me, and in this sound, give mee the strength of *healthy* and vigorous *Instructions*? O my God, my God, what
Thunder

Devotions.

Thunder is not a well-tuned
Cymball, what *hoarsnesse*,
what *harshnes* is not a cleere
Organ, if thou be pleased to
set thy *voice* to it? and what
Organ is not wel played on,
if thy *hand* be upon it? Thy
voice, thy *hand* is in this
sound, and in this *one sound*,
I heare this *whole consort*. I
heare thy *Iaakob* call unto
his *Sonnes*, and say, *Gather*
your selues together, that I
may tell you what shall befall
you in the last daies, Gen. 49.
1. hee sayes, *That which I*
am now, you must be then. I
heare thy *Moses* telling me,
and all within the *compasse*
of this *sound*, *This is the bles-*
sing wherewith I blesse you
before my death, Deut. 33. 1.
This,

Devotions.

This, that before your death you would consider your owne in mine. I heare thy *Prophet* saying to *Ezechias*, *Set thy house in order, for thou shalt die, and not live;* 2 Reg. 20. 1. He makes us of his *Family*, and calls this a setting of *his* house in order, to compose us to the meditation of death. I heare thy *Apostles* saying, *I thinke it meet to put you in remembrance, knowing that shortly I must goe out of this Tabernacle,* 2 Pet. 2. 13. This is the publishing of his will, and this *Bell* is our *Legacie*, the applying of his present condition to our use. I heare that which makes al sounds musicke, and all musicke perfect;

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Devotions.

fect ; I heare thy Son him-
selfe saying, *Let not your
hearts be troubled*, Ioh. 14.

1. Only I heare this *change*,
that whereas thy Son sayes
there, *I goe to prepare a place
for you*, this man in this
sound sayes, *I send to prepare
you for a place, for a grave.*

But, O my God, my God,
since *heaven* is glory and joy,
why doe not *glorious* and
joyfull things leade us, in-
duce us to *heaven*? Thy *Le-
gacies* in thy *first Will*, in the
Old Testament, were plenty,
and *victory*; *wine* and *oyle*,
milke and *honey*, *alliances* of
friends, *ruine* of *enemies*,
peacefull hearts, and *cheerfull
countenances*, and by these
Galleries thou broughtest
them

Devotions.

them into thy *bed-chamber*, by these *glories* and *joyes*, to the *joyes* and *glories* of *heaven*. Why hast thou changed thine old way, and carried us by the waies of *discipline* and *mortification*, by the waies of *mourning* and *lamentation*, by the waies of *miserable ends*, and *miserable anticipations* of those miseries, in appropriating the *exemplar* miseries of others to our selves, and *usurping* upon their miseries, as our owne, to our owne *prejudice*? Is the *glory* of *heaven* no perfecter in it selfe, but that it needs a *foyle* of *depression* and *ingloriousnesse* in this *world*, to set it off? Is the *joy* of *heaven* no perfecter

Devotions.

fecter in it selfe, but that it needs the *sournesse* of this life to give it a *taste*? Is that joy and that glory but a *comparative* glory, and a *comparative* joy? not such in it selfe, but such in *comparison* of the *joylesnesse* and the *ingloriousnesse* of this world? I know, my God, it is farre, farre otherwise. As thou thy selfe, who art *all*, art made of no *substances*, so the *joyes* and glory which are with thee, are made of none of these *circumstances*; *Essentiall* joy, and glory *Essentiall*. But why then, my God, wilt thou not *beginne* them *here*? Pardon, O God, his *unthankesfull* rashnesse; I that aske why thou *doest not*,
find

Devotions.

finde even now in *my selfe*, that thou *doest*; such *joy*, such *glory*, as that I conclude upon *my selfe*, upon *all*, They that find not *joy* in their *sor-
rowes*, *glory* in their *dejecti-
ons* in this *world*, are in a fearefull *danger* of missing both in the *next*.

17. PRAYER.

O Eternall and most gra-
cious *God*, who hast
beene pleased to *speake* to
us, not onely in the *voyce* of
Nature, who *speakes* in our
hearts, & of thy *word* which
speakes to our *eares*, but in
the *speech* of *speechlesse crea-
tures*, in *Balams Asse*, in
the *speech* of *unbeleeving
men*, in the *confession* of
Pi-

Devotions.

Pilate, in the speech of the
Devill himselfe, in the re-
cognition and attestation of
thy *Sanne*; I humbly accept
thy *voice*, in the sound of
this sad and funerall *Bell*.
And first I blesse thy glori-
ous name, that in this *sound*
and *voice*, I can heare thy
instructions, in another mans,
to consider *mine owne condi-*
tion; and to know that this
Bell vvhich tolls for ano-
ther, before it come to ring
out, may take in mee too.
As *death is the wages of Sin*,
it is *due* to me; As *death is*
the end of sicknesse, it belongs
to me; And though so diso-
bedient a *servant* as I, may
be afraid to *die*, yet to so
mercifull a *Master* as thou,

O I can

Devotions.

I cannot be afraid to come ;
And therefore, into thy hands,
O my God, I commend my
spirit ; A surrender, which
I know thou wilt accept,
whether I live or die ; for
thy servant David made it,
when hee put himselfe into
thy protection for his life ;
and thy blessed Sonne made
it, when hee delivered up
his Soule at his death ; de-
clare thou thy will upon
mee, O Lord, for life, or
death, in thy time ; receive
my surrender of my selfe
now, Into thy hands, O Lord,
I commend my spirit. And
being thus, O my God, pre-
pared by thy correction,
mellowed by thy chastise-
ment, and conformed to
thy

Devotions.

thy will, by thy *Spirit*, having received thy *pardon* for my *Soule*, and asking no *reprieve* for my *Body*, I am bold, *O Lord*, to bend my *Prayers* to thee, for his *assistance*, the voice of whose *Bell* hath called me to this *devotion*. Lay hold upon his *Soule*, *O God*, till that *Soule* have thorowly considered his *account*, and how few *minutes* soever it have to remaine in that *Body*, let the power of thy *spirit* recompence the shortnesse of time, and perfect his *account*, before he passe away: present his *sinnes* so to him, as that he may know what thou forgivest, and not doubt of thy *forgivenesse*;

Devotions.

let him *stop* upon the *infinitenesse* of those *sins*, but *dwell* upon the *infinitenesse* of thy *Mercie*: let him *discerne* his *owne demerits*, but wrap himselfe up in the *merits* of thy *Sonne Christ Iesus*: Breathe inward *comforts* to his *heart*, and afford him the power of giving such outward *Testimonies* thereof, as all that are about him may derive comforts from thence, and have this *Edification*, even in this *dissolution*, that though the *Body* be going the way of all *Flesh*, yet that *Soule* is going the way of all *Saints*. When thy *Sonne* cried out upon the *Cross*, *My God my God, Why hast thou forsaken mee?*

Devotions.

mee ? hee spake not so much
in his *owne Person*, as in the
person of the *Church*, and of
his afflicted *members*, who
in deepe distresses might
feare thy *forsaking*. This
Patient, O most blessed *God*,
is one of *them* ; In his be-
halfe, and in his name, heare
thy *Sonne* crying to thee,
My God, my God, why
hast thou forsaken mee ? And
forsake him not ; but with
thy *left hand* lay his *Body* in
the *grave* (if that be thy
Determination upon him)
and with thy *right hand*
receive his *Soule* into thy
Kingdome, and unite him
and us in one *Com-*
munion of Saints.

Amen.

O 3

18, At

Devotions.

18. ——— At inde
Mortuus es, sonitu celeri, pulsúq;
agitato.

*The Bell rings out, and tels mee in
him, that I am dead.*

18. MEDITATION.

THe *Bell* rings out, the
Pulse thereof is chan-
ged; the tolling was a faint,
and intermitting *Pulse*, up-
on one side; this stronger,
and argues more and better
life. His *soule* is gone out;
and as a man who had a
lease of 1000 *yeares* after
the expiration of a short
one, or an Inheritance after
the life of a man, in a *Con-
sumption*, hee is now entred
into the possession of his
better

Devotions.

better estate. His Soule is gone ; whither ? Who saw it come in, or who saw it go out ? Nobody ; yet every body is sure, he had one, and hath none. If I will aske meere Philosophers, what the Soule is, I shall find amongst them, that will tell mee, it is nothing, but the tempera-ment, and harmony, and just and equall Composition of the elements in the Body, which produces all those faculties which wee ascribe to the Soule ; and so, in it selfe is nothing, no separable substance, that over-lives the Body. They see the Soule is nothing else in other Creatures, and they affect an impious humility, to thinke as

Devotions.

low of Man. But if my
Soule were no more than
the *Soule* of a *Beast*, I could
not thinke so ; that *Soule*
that can *reflect* upon it selfe,
consider it selfe, is *more* then
so. If I will aske, not meere
Philosophers, but *mixt men*,
Philosophicall Divines, how
the *Soule*, being a *separate*
substance, enters into *Man*,
I shall find some, that will
tell me, that it is by *genera-*
tion and *procreation* from *pa-*
rents, because they thinke it
hard, to charge the *Soule*
with the guiltinesse of *ori-*
ginall Sinne, if the *Soule*
were infused into a *Body*,
in which it must necessari-
ly grow *foule*, and contract
originall Sinne, whether it
will

Devotions.

will or no ; and I shall find some that will tell me, that it is by *immediate infusion from God*, because they think it hard, to maintaine an *immortalitie* in such a *Soule*, as should be begotten and derived with the *body* from *mortall Parents*. If I will aske, not a few *Men*, but almost *whole bodies*, *whole Churches*, what becomes of the *Soules* of the *Righteous*, at the *departing* thereof from the *body*, I shall be told by some, *That they attend an expiation, a purification in a place of torment* ; by some, that *they attend the fruition of the sight of God, in a place of rest* ; but yet, but of *expectation* ; by some, *That*

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Devotions.

they passe to an immediate possession of the presence of God. Saint Augustine studied the nature of the Soule, as much as any thing, but the salvation of the Soule; and he sent an expresse Messenger to Saint Hierome, to consult of some things concerning the Soule: But hee satisfies himselfe with this: *Let the departure of my soule to salvation, be evident to my faith, and I care the lesse, how dark the entrance of my soule, into my body, be to my reason.* It is the going out, more then the comming in, that concerns us. This soule, this bell tells me, is gone out, whither? Who shall tell mee that? I know not who it

Devotions.

is ; much lesse *what he was* ;
The condition of the man,
and the course of his life,
which should tell mee *whi-*
ther he is gone, I know not.
I was not there in *his sick-*
nesse, nor at *his death* ; I saw
not *his way*, nor *his end*, nor
can aske them, who did,
thereby to *conclude*, or *ar-*
gue, *whither* he is gone. But
yet I have one neerer mee
then all these, mine owne
Charitie ; I aske that, and
that tels mee, *he is gone to e-*
verlasting rest, and joy, and
glory : I owe him a good o-
pinion, it is but *thankesfull*
Charity in me, because I re-
ceived *benefit* and *instructi-*
on from him when his *Bell*
toll'd : and I, being made
the

Devotions.

the fitter to *pray*, by that disposition, wherein I was assisted by his occasion, did *pray* for him; and I *pray* not without *Faith*; so I doe *charitably*, so I doe *faithfully* beleeve, that that *soule* is gone to everlasting *rest*, and *joy*, and *glory*. But for the *Body*, How poore a wretched thing is *that*? we cannot expresse it *so fast*, as it growes *worse* and *worse*. That *Body*, which scarce *three minutes* since was such a *house*, as that that *soule*, which made but one steppe from thence to *heaven*, was scarce throughly content, to leave that for *Heaven*: that *Body* hath lost the name of a *dwelling house*, because none dwells

Devotions.

dwels in it, and is making
haste to lose the name of a
Body, and dissolve to *putri-
faction*. Who would not be
affected to see a cleere and
sweet *River* in the *morning*,
grow a *Kennell* of muddy
Land water by *noone*, and
condemned to the saltnesse
of the *Sea* by *night*? and
how lame a *Piecture*, how
faint a *Representation*, is
that, of the precipitation
of mans body to *dissolution*?
now all the parts built up,
and knit by a lovely *soule*,
now but a *statue* of *Clay*,
and *now* these limbes mel-
ted off, as if that *Clay* were
but *Snow*; and now, the
whole *house* is but a *hand-
full* of *Sand*, so much *Dust*,
and

Devotions.

and but a *pecke of Rubbidge*,
so much *Bone*. If *hae*, who
as this *Bell* tels mee, is gone
now, were some *excellent*
Artificer, vvho comes to
him for a *Cloake*, or for a
Garment now? or for *Coun-*
sell, if hee were a *Lawyer*?
if a *Magistrate*, for *Iustice*?
Man, before he hath his *im-*
mortall soule, hath a *soule* of
Sense, and a *soule* of *Vegi-*
tation before that: This *im-*
mortall soule did not forbid
other *soules* to be in us be-
fore, but vvhen this *soule*
departs, it carries all with
it; no more *Vegitation*, no
more *Sense*: such a *Mother*
in law is the *Earth*, in re-
spect of our *Naturall Mo-*
ther; in her *wombe* we grew;
and

Devotions.

and when shee was delivered of us, wee were planted in some *place*, in some *calling* in the *World*; in the Wombe of the *Earth*, wee *diminish*, and vwhen shee is delivered of us, our *Grave* opened for another, wee are not *transplanted*, but *transported*, our *dust*, blowne away vvith *prophane dust*, with *every wind*.

18. EXPOSTULATION.

MY God, my God, if *Expostulation* be too bold a word, doe thou *mollifie* it with another; let it be *wonder* in my selfe; let it be but *Problem* to others; but let me aske, why wouldest thou not suffer those, that

Devotions.

that serve thee in *holy services*, to doe any *office* about the *dead*, nor *assist* at their *Funerall*? Levit. 21. 1. Thou hadst no *Counsellor*, thou needest none; thou hast no *Comptroller*, thou admittest none. Why doe I aske? In *Ceremoniall things* (as that was) any *convenient reason* is enough; who can be sure to propose that *reason*, that moved thee in the institution thereof? I satisfie my selfe with this; that in those *times*, the *Gentiles* were over-full, of an over-reverent respect to the *Memory of the dead*: A great part of the *Idolatriy* of the *Nations*, flowed from that; an *over-amorous devotion*,
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Devotions.

an over-zealous celebrating,
and overstudious preserving
of the memories, and the
pictures of some dead per-
sons: and by the vaine glory
of men, they entred into the
world, Sap. 14. 14. and
their statues, and pictures
contracted an opinion of
Divinitie, by Age: that
which was at first but a pi-
cture of a friend, grew a
God in time, as the Wiseman
notes, They called them
Gods, which were the worke
of an ancient hand, Sap. 13.
9. And some have assigned
a certaine time, when a pi-
cture should come out of
minoritie, and be at age, to
be a God, in sixty yeares af-
ter it is made. Those images
of

Devotions.

of *Men*, that had *life*, and
some *Idols* of other things
which never had any *being*,
are by one common name,
called promiscuously, *dead*;
and for that the *Wise man*
reprehends the *Idolater*, For
health, he praies to that which
is *weake*, and for *life* he praies
to that which is *dead*, Sap. 13.

18. Should we doe so, sayes
thy Prophet, should wee goe
from the living to the dead?

Esa. 8. 14. So much ill then
being occasioned, by so
much religious complement
exhibited to the *dead*; thou,
O God, (*I thinke*) wouldest
therefore inhibit thy *princi-
pall holy servants*, from con-
tributing any thing at all to
this dangerous *Intimation*
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Devotions.

of *Idolawry* ; and that the people might say, Surely those *dead men* , are not so much to bee magnified, as men mistake, since *God* will not suffer his holy *Officers* so much as to *touch* them, not to *see* them. But those dangers being removed, thou, O my *God*, dost certainly allow, that we should doe *Offices* of *Piety* to the *dead*, and that wee should draw *instructions* to *Piety*, from the *dead*. Is not this, O my *God*, a holy kind of *ray-sing up seed to my dead brother*, If I, by the meditation of his *death*, produce a better *life* in my selfe ? It is the blessing upon *Reuben*, *Let Reuben live, and not dye,*
and

Devotions

and let not his men bee few:

Deut. 33. 6. Let him propagate many. And it is a malediction, *That that dyeth, let it dye, Zechar. 11. 9.* let it doe no good in dying, for *Trees without fruit*, thou by thy Apostle callest, *Twice dead, Iud. 12.* It is a second death, if none live the better, by mee, after my death, by the manner of my death. Therefore may I justly think that thou madeft that a way to convey to the *Egyptians*, a feare of thee, and a feare of death, that there was not a house, where there was not one dead, *Exod. 12. 30.* for thereupon the *Egyptians* said, *Wee are all dead men:* the death of others, should

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Devotions.

catechise us to death. Thy Son Christ Iesus is the first begotten of the dead, Apoc. 1. 5. hee rises first, the eldest brother, and hee is my Master in this science of death: but yet for me, I am a younger brother too, to this man, who dyed now, and to every man whom I see, or heare to die before mee, and all they are ushers to me in this schoole of death. I take therefore that which thy servant Davids Wife said to him, to be said to me; If thou save not thy life to night, to morrow thou shalt be slaine, 1 Sam. 19. 11. If the death of this man worke not upon me now, I shall die worse, then if thou

Devotions.

thou hadst not afforded mee
this helpe : for thou hast
sent *him* in this *Bell* to mee,
as thou didst send to the
Angel of Sardis, with
Commission to strengthen the
things that remaine, and that
are ready to die, Apoc. 3. 2.
that in this weakenesse of
body, I might receive spiri-
tuall strength by these occa-
sions. This is my *strength*,
that whether thou say to
mee, as thine *Angel* said to
Gideon, *Peace be unto thee*,
fear not, thou shalt not die,
Jud. 6. 23. or whether thou
say as unto *Aaron*, *Thou*
shalt dye there, Num. 20. 26.
yet thou wilt preserve that
which is ready to *dye*, my
Soule, from the worst death,
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Devotions.

that of *sinne*. *Zimri* dyed for his *sinnes*, sayes thy spirit, 1 Reg. 16. 18, which hee *sinned* in doing evil; and in his *sinne* which he did to make *Israel* sin. For his *sinnes*, his many *sinnes*; and then in his *sinne*, his particular *sinne*: for my *sinnes* I shall dye, whensoever I dye, for death is the wages of sin, but I shall dye in my sin, in that particular sin of resisting thy spirit, if I apply not thy assistances. Doth it not call us to a particular consideration that thy blessed *Sonne* varies his forme of Commination, and aggravates it in the variation, when he sayes to the *Jewes*, (because they refused the light offered) *you shall dye in your*

Devotions.

your sinne, Ioh. 8. 21. And then when they proceeded to further disputations, and vexations, and tentations, he addes, You shall dye in your sinnes, Vers. 24. he multiplies the former, expressing to a plurall: In this sinne, and in all your sinnes; doth not the resisting of thy particular helps at last, draw upon us the guiltinesse of all our former sinnes? May not the neglecting of this sound ministred to me in this mans death, bring me to that misery, as that I, who the Lord of life loved so, as to dye for me, shall dye, and a Creature of mine owne shall be immortall; that I shall dye, and the worms of mine owne conscience shall neuer dye?

Devotions.

18. PRAYER.

O Eternall and most gracious God, I have a new occasion of *thanks*, & a new occasion of *Prayer* to thee from the ringing of this *bell*. Thou toldst me in the other *voice*, that I was *mortall*, and approaching to *death*; In this I may heare thee say, that I am *dead*, in an *irremediable*, in an *irrecoverable* state for bodily health. If that be thy *language* in this *voice*, how infinitely am I bound to thy heavenly *Majesty*, for speaking so plainly unto me? for even that *voice*, that I *must die now*, is not the voice of a *Judge*, that speaks by way of

Devotions.

condemnation, but of a *Phisician*, that presents health in that; Thou presentest mee *Death*, as the *cure* of my *disease*, not as the *exaltation* of it; if I mistake thy voyce herein, if I overrū thy pace, and prevent thy hand, and imagine *death* more instant upon me then thou hast bid him bee, yet the voice belongs to me; *I am dead, I was borne dead*, and from the first laying of these *mud walls* in my *conception*, they have *moldred* away, and the whole course of *life* is but an *allive death*. Whether this *voice* *instruct* me, that I am a *dead man now*, or *remember* me, that I have been a *dead man* all

Devotions.

all this while, I humbly
thanke thee for *speaking* in
this *voice* to my *Soule*; and I
humbly beseech thee also, to
accept my *prayers* in his be-
half, by whose occasion this
voice, this *sound* is come to
me. For though hee be by
Death transplanted to thee,
and so in possession of inex-
pressible happines there, yet
here upon earth thou hast
given us such a portion of
heaven, as that though men
dispute, whether thy *Saints*
in heaven doe know what
we in earth in particular do
stand in need of, yet without
al disputatiō, we upon *earth*
do know what thy *Saints* in
heaven lack yet, for the con-

Devotions.

summation of their happiness; and therefore thou hast afforded us the *dignity*, that wee may pray for the. That therefore this *soule* now newly departed to thy *Kingdome*, may quickly returne to a joyful *reunion* to that *Body* wch it hath left, and that we with it, may soon injoy the full *consummation* of all, in *body & soule*, I humbly beg at thy hand, O our most merciful God, for thy Son Christ *Iesus sake*. That that blessed *Sanne* of thine, may have the *consummation* of his *dignity*, by entering into his *last office*, the office of a *Judge*, & may have *society* of human *bodies* in *heaven*, as well as he hath had

Devotions.

had ever of *soules*; and that as
thou hatest *sin* it self, thy hate
to *sin* may be exprest in the
abolishing of all *instruments*
of *sin*, the *alurements* of this
world, & the *world* it self; and
all the *temporary revenges* of
Sin, the *stings* of *sickness*, & of
death; and all the *castles*, and
prisons, & *monuments* of *sin*,
in the *grave*. That *Time* may
be swallowed up in *eternity*,
& *hope* swallowed in *possession*,
and *ends* swallowed in
infinitenes, and all *men* ordai-
ned to *salvation*, in *body* and
soule, be one *intire* & *everla-*
sting sacrifice to thee, where
thou mayest receive *delight*
from them, & they *glory* fro
thee for evermore. *Amen.*

Devotions.

19. Oceano tandem emenso, aspi-
cienda resurgit
Terra; vident, iustis, Medici, jam
costa mederi
Se posse indiciis.

*At last, the Physicians after a long
and stormy voyage, see land; They
have so good signes of the Conco-
ction of the Disease, as that they
may safely proceed to purge.*

19. MEDITATION.

ALl this while the *Phi-
sicians* themselves have
been *Patients*, patiently at-
tending when they should
see any *land* in this *sea*, any
earth, any *cloud*, any *indica-
tion* of *Concoction* in these
waters; any *disorder* of mine,
any *pretermiſſion* of theirs,
exalts the disease, accelerates
the

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the rages of it ; no *diligence* accelerats the *concoction*, the *maturity* of the *disease* ; they must stay till the *season* of the sicknes come, & till it be ripened of it selfe, and then they may put to their hand, to gather it, before it fall off, but they cannot hasten the *ripening*. Why should wee looke for it in a *disease*, w^{ch} is the *disorder*, the *discord*, the *irregularity*, the *cōmotion* and *rebellion* of the *body* ? It were scarce a *Disease*, if it could be *ordered*, & made obedient to our *Times*. Why should we looke for that in *Disorder*, if a *Disease*, when wee cannot have it in *Nature*, who is so *regular*, and so *pregnant*, so forward to

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bring her work to perfection, & to light? Yet we cannot awake the *Iuly Flowers* in *January*, nor retard the *flowers* of the *Spring* to *Autumne*. We cannot bid the *fruits* come in *May*, nor the *leaves* to stick on in *December*. A woman that is weak, cannot put off her *ninth month* to a *tenth*, for her *delivery*, and say she wil stay til she be *stranger*; nor a *Queen* cannot hasten it to a *Seventh*, that she may be ready for some other pleasure. *Nature* (if we looke for *durable* and *vigorous* effects) wil not admit *preventions*, nor *anticipations*, nor *obligations* upon her; for they are *Pre-contracts*, and she wil be left

to

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to her *liberty*. *Nature* would not be spurred, nor forced to mend her pace; nor *power*, the *power of man*, *greatnesse*, loves not that kind of *violence* neither. There are of *them* that wil *give*, that will *doe Justice*, that will *pardon*, but they have their own *seasons* for all these, and he that knows not *them*, shal *starve* before that gift come; and *ruine*, before the *Justice*, and *dye*, before the *Pardon* save him: some *Tree* beares no *Fruit*, except much *dung* be laid about it, and *Justice* comes not from some, till they bee richly manured: some *trees* require much *visiting*, much *watering*, much *labour*; and some men give

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not their *fruits* but upon *im-*
portunity; some *Trees* require
incision, and *pruning* and *lop-*
ping; some men must be *Inti-*
midated, & *Syndicated*, with
Commissions, before they wil
deliver the fruits of *Iustice*;
some *trees* require the *early*,
and the often *accesse* of the
Sun; some men *open* not, but
upon the *favours* and *letters*
of *Court Mediation*; some
trees must be *Hous'd*, & kept
within *doores*; some men
lock up, not onely their *libe-*
rality, but their *Iustice*, and
their *compassion*, till the soli-
citation of a *wife*, or a *sonne*,
or a *friend*, or a *servant* turne
the *key*. *Reward* is the *season*
of one man, and *Importunity*
of another; *Feare*, the *season*
of

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of one man; and *Favour* of another; *Friendship* the *season* of one man, and *naturall affection* of another; and he that knowes not their *Seasons*, nor cannot stay them, must lose the *fruits*; As *Nature* will not, so *Power* and *Greatnes* will not be put to change their *seasons*; &c shall we looke for this *indulgence* in a *Disease*, or thinke to shake it off before it be ripe? All this while therefore, we are but upon a *defensive war*, and that is but a *doubtfull state*: especially where they who are *besieged* doe know the *best* of their *defences*, and doe not know the worst of their *Enemies power*; when they cannot mend their
works

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Workes within, and the Enemy can increase his Numbers without. O how many farre more miserable, & far more worthy to be lesse miserable then I, are besieged with this Sicknes, and lacke their Sentinels, their Physicians to watch, and lacke their Munition, their Cordials to defend, and perish before the Enemies weaknesse might invite them to salley, before the Disease shew any declination, or admit any way of working upon it selfe? In me the siege is so farre slackned, as that wee may come to fight, and so dye in the field, if I dye, and not in a Prison.

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19. EXPOSTULATION.

MY God, my God, thou art a *direct God*, may I not say, a *literall God*, a *God* that would'ſt be understood *literally*, & according to the *plaine ſenſe* of all that thou ſayeſt? But thou art alſo (*Lord* I intend it to thy *glory*, and let no *prophane Miſ-interpreter* abuſe it to thy *diminution*) thou art a *figurative*, a *metaphoricall God* too: A *God*, in whoſe words there is ſuch a height of *Figures*, ſuch *voyages*, ſuch *peregrinations* to fetch remote and precious *Metaphors*, ſuch *extentions*, ſuch *ſpreadings*, ſuch *Curtaines of Allegories*, ſuch *third heavens* of
Hy-

Devotions.

Hyperboles, so harmonious *elocutions*, so retired, and so reserved expressions, so commanding persuasions, so persuading commandements, such sinewes even in thy milk, and such things in thy words, as all prophane Authors seeme of the seed of the Serpent, that creeps, thou art the Dove that flies. O, what words but thine, can expresse the inexpressible texture and composition of thy Word; in which, to one man, that Argument that binds his Faith to beleeve that to bee the Word of God, is the reverent *Simplicitie* of the Word, and to another, the *Majestie* of the Word; and in which two men, equally pious, may

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may meet, and one wonder,
that all should not under-
stand it, & the other, as much
that any man should. So,
Lord, thou givest us the
same *earth*, to labour on, and
to lye in; a *house*, & a *grave*,
of the same *earth*; *To Lord*,
thou givest us the same
Word for our *satisfaction*,
and for our *Inquisition*, for
our *instruction*, and for our
admiration too; for there are
places, that thy servants *Hie-*
rome and *Augustine* would
scarce beleeve (when they
grew warm by mutuall let-
ters) of one another, that
they understood them, and
yet both *Hierome* and *An-*
guistine call upon persons,
whom they knew to be far
wea-

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weaker, then they thought
one another (*old Women and
young Mayds*) to reade the
Scriptures, without confi-
ning them to these or those
places. Neither art thou thus
a *figurative*, a *metaphoricall*
God, in thy *Word* only, but in
thy *Works* too. The *Stile* of
thy *Workes*, the *Phrase* of
thine *Actions*, is *metaphori-
call*. The institution of thy
whole worship in the *Olde*
Law, was a continuall *Alle-
gory*; *Types* & *Figures* over-
spread all; and *Figures* flow-
ed into *Figures*, & powred
themselves out into farther
Figures; *Circumcision* carri-
ed a figure of *Baptisme*, and
Baptisme carries a *Figure* of
that puritie, which we shall
have

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have in *perfection* in the new *Hierusalem*. Neither didst thou *speake*, and *work* in this *language*, only in the time of thy *Prophets*; but since thou spokest in thy *Sonne*, it is so too. How often, how much more often doth thy *Son* call himselfe a *Way*, and a *Light*, and a *Gate*, and a *Vine*, and *Bread*, then the *Son of God*, or of *Man*? How much oftner doth he exhibite a *Metaphoricall Christ*, then a *reall*, a *literall*? This hath occasioned thine ancient *servants*, vvhose delight it vvas to write after thy *Copy*, to proceed the same way in their *expositions* of the *Scriptures*, and in their composing both of *Publike Liturgies*, and of

pri-

Devotions.

private Prayers to thee, to make their accesses to thee in such a kinde of *language*, as thou vvaſt pleased to ſpeake to them in a *figurative*, in a *metaphoricall Language*, in which maner I am bold to call the comfort which I receive now in this ſickneſſe in the *Indication* of the *Concoction* and *maturity* thereof, in certaine *Clouds*, and *Reſidences*, which the *Physicians* obſerve, a diſcovering of *Land* from *Sea*, after a long and tempeſtuſous *Voyage*. But wherefore, O my *God*, haſt thou preſented to us, the *Afflictions* and *Calamities* of this life, in the name of *Waters*? So often in the name of *waters*, & deepe

wa-

Devotions.

waters, and Seas of waters? must we looke to be *drow-
ned?* are they *bottomesse*,
are they *boundesse*? That's
not the *Dialect* of thy *Language*;
thou hast given a *remedio* against
the deepest *Water*, by *Water*; against
the *Inundation* of sinne, by *Bap-
tisme*; and the first *life*, that
thou gavest to any *Crea-
tures*, was in *Waters*; there-
fore thou dost not threaten
us, with an *irremediableness*,
when our *Affliction* is a *Sea*.
It is so, if we consider *our
selves*; so thou callest *Gene-
zareth*, vvhich was but a
Lake, and not *salt*, a *Sea*; so
thou callest the *Mediterra-
nean Sea*, still the *Great sea*,
because the *Inhabitants* saw

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no other *Sea* ; they that dwelt there, thought a *Lake* a *Sea*, & the others thought a *little Sea* the *Greatest*, and wee that know not the *Afflictions* of others, call our owne the *Heaviest*. But O my *God*, that is *truely great*, that overflowes the *Channel* ; that is *really* a great *Affliction*, which is above my *Strength* ; but thou, O *God*, art my *Strength*, and then what can be above it ?

Mountaines shake with the swelling of thy *Sea*, Psal. 46.

3. *Secular Mountaines*, Men strong in power ; *Spiritnall Mountaines*, men strong in grace, are shaken with *Afflictions* ; but thou layest up thy *Sea* in *Store-houses*, Psal.

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33. 7. even thy *Corrections* are of thy *treasure*, and thou wilt not waste thy *Corrections*; when they have done their *service*, to humble thy *Patient*, thou wilt call them in againe; for, *thou givest the Sea thy Decree*, that the *Waters* should not passe thy *Commandement*. *Psal. 8. 29.*

All our *Waters* shall runne into *Iordane*, and thy *servants* passed *Iordan* drie foot, *Iosh. 3. 17.* they shall runne into the red Sea (the Sea of thy *Sons Blood*) and the red Sea, that red Sea drownes none of thine. But, *they that sayle in the Sea*, tell of the *danger thereof*, *Ecclus. 53. 24.* I that am yet in this *affliction*, owe thee the glory

of

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of speaking of it ; But, as the
Wise man bids me, I say, I
may speake much, and come
short ; wherefore in summe
thou art all. *Ecclus*, 44. 27.
Since thou art so, O my God,
and *Affliction* is a *Sea*, too
deepe for us, what is our re-
fuge ? thine *Arke*, thy *Ship*.
In all other *Seas*, in all other
Afflictions, those meanes
which thou hast ordained ;
In this *Sea*, in this *Sickenes*,
thy *Ship* is thy *Phisician*.
Thou hast made a *Way* in the
Sea, and a safe *Path* in the
Waters, shewing that thou
canst save from all dangers ;
yea, though a man went to *Sea*
without art ; *Sap*. 14. 3. yet
where I finde all that, I finde
this added, neverthelesse thou
wouldest

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wouldest not, that the worke
of thy wisdom should be idle.
Thou canst save without
meanes; but thou hast told
no man that thou wilt: thou
hast told every man, that
thou wilt not. When the Cen-
turion, *Act. 17. 11.* believed
the Master of the Ship more
then Saint Paul, they were
all opened to a great danger;
this was a preferring of thy
meanes before thee, the Au-
thor of the meanes; but, my
God, though thou beest eve-
ry where, I have no promise
of appearing to mee, but in
thy Ship: thy blessed Sonne
preached out of a Ship; *Luc.*
5. 3. the Meanes is Preach-
ing, hee did that; and the
Ship was a Type of the
Church;

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*Church; he did it there. Then
gavest Saint Paul the lives of
all them that sayled with him,
Act 27.24. If they had not
beene in the Ship with him,
the Gift had not extended to
them. As soone as thy Sonne
was come out of the Ship, im-
mediatly there met him out of
the tombes, a man with an un-
cleane spirit, and no man could
hold him, no not with chaines,
Mar. 5. 2. Thy Sonne needed
no use of meanes; yet there
we apprehend the danger to
us; if we leave the Ship, the
Meanes; in this case, the
Physician. But as they are
Ships to us in those Seas, so
there is a Ship to them too,
in which they are to stay.
Give me leave, O my God,
to*

Devotions.

to assist my selfe with such a
construction of these words
of thy servant *Paul* to the
Centurion, when the *Mari-*
ners would have left the *ship*,
Except these abide in the ship,
you cannot be safe. Act. 27.

31. Except they who are
our *ships*, the *Physicians*, a-
bide in that which is theirs,
and our *ship*, the *Truth*, and
the *sincere* and *religious wor-*
ship of thee, & thy *Gospel* we
cannot promise our selves,
so *good safety*; for though we
have our *ship*, the *Physician*,
hath not his *ship*, *Religion*;
and meanes are not meanes,
but in their *Concatenation*, as
they *depend*, and are *chained*
together. *The ships are great,*
saies thy *Apostle*, but a *H*

Q

Devotions.

turnes them, Iac. 3. 4. the men are learned, but their Religion turnes their labours to good: And therefore it was a heavy curse, when the third part of the ships perished: It is a heave case, where either all Religion, or true Religiō should forsake many of these ships, whom thou hast sent to convey us over these seas. But, O my God, my God, since I have my ship, and they theirs, I have them, and they have thee, why are we yet no nearer land? As soone as thy Sons disciple had taken him into the ship, immediatly the ship was at the land whither they went, Io. 6. 21. Why have not they and I this dispatch? Every thing is immediately done.

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done, vvhich is done vvhhen
thou wouldest haue it done.
Thy purpose *terminates* eve-
ry action, & what was *done*
before that, is *undone* yet.
Shall that slacken *my hope*?
Thy *Prophet* from *thee*, hath
forbid it. *It is good that a man*
should both hope, and quietly
wait for the salvation of the
Lord, Lam. 3. 26. Thou put-
test off many *judgements*, till
the *last* day, many passe this
life without any; & shal not
I indure the putting off thy
mercy for a day? and yet, O
my *God*, thou puttest me not
to that, for the *assurance* of
future mercy, is *present mer-*
cy. But what is my *assurance*
now? what is my *seale*? It is
but a *cloud*; that which my

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Physicians call a *cloud*, in that which gives them their *Indication*. But a *cloud*? Thy *great Scale* to all the world, the *Raine-bow*, that secur'd the world for ever frō drowning, was but a *reflection upon a cloud*, *Ex. 13. 21*. A *cloud* it selfe was a *pillar*, w^{ch} guided the *Church*, and the *glory of God*, not only *was*, but *appeared in a cloud*, *Ex. 16. 10*. Let me returne, *O my God*, to the consideration of thy servant *Eliahs* proceeding, in a time of *desperate drought*, *1 Reg. 19. 43*. he bids them looke towards the *sea*; they look, & see *nothing*. He bids them *again* and *again*, *seven times*: and at the *seventh time*, they saw a little *cloud* rising

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rising out of the *sea*; & presently they had their desire of *raine*. *Seven daies*, O my *God*, have we looked for this *cloud* and now we have it; none of thy *indications* are *frivolous*; thou makest thy *signes, seales*; and thy *seales, effects*; and thy *effects, consolation* and *restitution*, where-soever thou mayest receive *glory* by that way.

19. PRAYER.

O Eternall and most gracious *God*, who though thou passedst over infinite millions of generations, before thou camest to a *Creation* of this *World*; yet when thou beganst, didst never intermit that work, but continuedst

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nuedst *day to day*, till thou
hadst perfited all the *work*, &
deposed it in the *hands* and
rest of a *Sabbath*, though
thou have bin pleased to *glo-*
rifie thy selfe in a long exer-
cise of my *patience*, with an
expectation of thy *declarati-*
on of thy self in this my *sick-*
nes, yet since thou hast now
of thy goodnes afforded that
w^{ch} affords us some hope, if
that bee still *the way* of thy
glory, proceed in *that way*, &
perfite *that worke*, & establish
me in a *Sabbath*, and rest in
thee, by this thy *seale* of *bo-*
dily restitution. Thy *Priest*
came up to thee by *steps* in
the *Temple*; thy *Angels* came
down to *Iacob*, by *steps* upon
the *ladder*; we find no *staire*
by

Devotions.

by which thou *thy self* cam-
est to *Adam* in *Paradise*, nor
to *Sodome* in thine *anger*; for
thou, & *thou* only art able to
do all at once. But, *O Lord*,
I am not weary of thy *pace*,
nor *weary* of mine owne *pa-*
tience. I provoke thee not
with a *prayer*, not with a *wish*,
not with a *hope*, to more haste
then consists with thy *pur-*
pose, nor look that any other
thing should have entred in-
to thy *purpose* but thy *glory*.
To heare thy steps comming
towards me, is the same com-
fort, as to see thy face pre-
sent with me; whether thou
doe the worke of a *thousand*
yeares in a *day*, or extend the
worke of a *day*, to a *thousand*
yeares, as long as thou wor-

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Left, it is *light* and *comfort*.
Heaven it selfe is but an *ex-*
tention of the same joy; & an
extētion of this *mercy*, to pro-
ceed at thy *leasure*, in the
way of *restitutiō*, is a *māife-*
station of *heaven* to me here
upon *earth*. Frō that *people*,
to whom thou appearedst in
signes, and in *types*, the *Iewes*,
thou art departed, because
they trusted in *them*, but fī ō
thy *Church*, to whom thou
hast appeared in thy self, in thy
Son thou wilt never depart;
because vve cannot trust too
much in him. Though thou
have afforded me these *signes*
of *restitution*, yet if I confide
in *them* and begin to say, all
was but a *naturall accident*,
and *Nature* begins to *dis-*
charge

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charge her selfe, and shee
will *perfit* the *whole Worke*,
my *Hope* shall vanish, be-
cause it is not in *Thee*. If
thou shouldst take thy *hand*
utterly from mee, and have
nothing to doe with me, *na-
ture* alone were able to *de-
stroy mee*; but if thou *wish-
draw* thy *helping hand*, alac^r,
how frivolous are the *helpes*
of *nature*, how impotent the
assistances of Art? As there-
fore the *Morning dew*, is a
pawne of the *Evening fat-
nesse*, so, O Lord, let *this dayes*
comfort bee the earnest of to
morrowes, so farre as may
conforme me intirely to thee,
to what *End*, and by what
way soever thy *Mercy* have
appointed me.

Q 5

20: Id

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20. Id agunt.

Vpon these Indications of digested matter, they proceed to purge.

20. MEDITATION.

THough Counsell seeme rather to consist of *spirituall parts*, then *action*, yet *action* is the *spirit*, & the *sole* of *counsell*. *Counsels* are not alwaies determined in *resolutions*; we cannot alwayes say; *This was concluded*; *Actions* are alwayes determined in *effects*; we can say, *This was done*. Then have *Lawes* their *reverence*, & their *majesty*, when we see the *Iudge* upon the *Bench* executing them. Then have *Counsells of War* their *impressions*, and their *operations*, whē we see the

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the *Seale* of an *Army* set to them. It was an ancient way of celebrating the *memory* of such as deserved well of the *State*, to afford them that kind of *statuary representation*, which was then called *Hermes*; which was, *the head and shoulders of a man standing upon a Cube*, but *those shoulders without armes and hands*. Altogether it figured a *constant supporter of the State* by his *counsell*: But in this *Hieroglyphicke*, which they made without *Hands*, they passe their consideration no further, but that the *Counsellor* should be without *hands*, so farre, as *not to reach out his hand to forraign tentations of Bribes*, in mat-
ters

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ters of Counsell, and , that it
vvas not necessary , that the
Head should imploy *his own*
hand ; that *the same men*
should serve in the *executio*,
which assisted in the coun-
sell; but that there should not
belong *hands* to every *head*,
action to every counsell , was
never intended , so much as
in *figure*, and *representation*.
For, as *Matrimony* is scarce
to bee called *Matrimonie*,
where there is a *resolution* a-
gainst *the fruits of Matrimoy*,
against the having of *Chil-*
dren; so *cōsels* are not coun-
sels, but *illusions*, where there
is frō the beginning no pur-
pose to execute the determi-
nations of those *cōsels*. The
arts & sciences are most pro-
perly

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perly referred to the *Head*, that is their proper *Element* and *Sphere*; but yet the art of *proving*, *Logicke*, and the art of *perswading*, *Rhetoricke*, are deduced to the *hand*, and that expressed by a *hand*, contracted into a *fist*, and *this* by a *hand* enlarged and expanded; and evermore the *power of Man*, and the *power of God* himselfe is expressed so, *All things are in his hand*; neither is *God* so often presented to us, by names that carry our consideration upon *Counsell*, as upon *Execution of Counsell*; he oftner is called the *Lord of hosts*, then by all other names, that may be referred to the other signification.

Hereby

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Hereby therefore, we take into our *Meditation*, the slippery condition of *Man*, whose *happinesse*, in any kinde, the defect of *any one thing*, conducing to that *happinesse*, may *ruin*; but it must have *all the pieces* to make it up. Without *Councell*, I had not got thus farre; without *Action* and *Practice*, I should goe no further towards *Health*. But what is the present necessarie *Action*? *Purging*: A *withdrawing*, a violating of *Nature*, a further *weakening*: O deare price, and O strange way of *Addition*, to doe it by *Substraction*; of *restoring Nature*, to *violate Nature*; of *providing strength*, by *increasing weaknesse*. Was
I not

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I not *sicke* before? And is it a *question* of *Comfort* to be asked now, did *your Phisicke* make you *sicke*? Was that it that my *Phisicke* promised, to make me *sick*? This is another *step*, upon which we may stand, and see farther into the *misery* of *Man*, the *time*, the *season* of his *misery*; It must be done now: O *oversunning*, *overwatchfull*, *overdiligent*, and *oversociable misery* of *Man*, that seldome come alone, but then when it may accompany other *miseries*, and so put one another into the higher *exaltation*, & better *heart*. I am ground even to an *attenuation*, and must proceed to *evacuation*, all wayes to *exinanition* and *annihilation*. 20. Ex-

Devotions.

20 EXPOSTULATION.

MY God, my God, the
God of Order, but yet
not of Ambition, who as-
signest place to every one;
but not contention for place,
when shall it be thy plea-
sure, to put an end to all these
quarrels for spirituall Prece-
dences? When shall men
leave their uncharitable Di-
sputations, which is to take
place, Faith or Repentance,
and which, when we consi-
der Faith and workes? The
Head and the Hand too, are
required to a perfect Naturall
man; Counsell and Action
too, to a perfect Civill man;
Faith and Workes too, to him
that is perfectly spirituall. But
because

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because it is easily said, *I be-
leeve*, & because it doth not
easily *lye in prooffe* nor is easi-
ly demonstrable by any *evi-
dence* taken from my *heart*
(for who sees that, who
searches those *rolles*?) whe-
ther I doe *beleeve*. or no, is it
not therefore, *O my God*, that
thou dost so *frequently*, so
earnestly, referre us to the
hand, to the *observation* of
actions? There is a little *sus-
picion*, a little *imputation* laid
upon *over-tedious* and *dilato-
ry counsell*s. Many good occa-
sions slip away in long *con-
sultations*; and it may be a
degree of *sloth*, to be too long
in *mending nets*, though that
must be done. *He that obser-
veth the winde shall not sow,*
and

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and hee that regardeth the clouds, shall not reap. Eccclus.

11.4. that is, he that is too dilatory, too superstitious in these observations, & studies but the excuse of his owne Idlenesse in them; But, that which the same wise & royall servant of thine, says in another place, all accept, & aske no comment upon it, He becommeth poore, that dealeth with a slack hand, but the hand of the diligent maketh rich; Proverb. 10.4. All evill imputed to the absence, all good attributed to the presence of the hand. I know, my God, (and I blesse thy Name for knowing it; for all good knowledge is from thee) that thou considerest the heart; but

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but thou takest not off thine
eye, till thou come to the
hand. Nay, my God, doth not
thy spirit intimate, that thou
beginnest where we begin (at
least, that thou allowest us
to begin there) when thou
orderest thine owne answer
to thine owne question, *Who
shall ascend into the hill of the
Lord? Psalm. 24. 3.* Thus, he
that hath clean hands and a
pure heart? Dost thou not (at
least) send us, first to the
hand? And is not the worke
of their hands, that declara-
tion of their holy zeal, in the
present execution of mani-
fest Idolaters, called a conse-
cration of themselves, *Ex. 31.*
29. by thy holy spirit? their
hands are called all them-
selves

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selves : for, even *Counsell* it selfe goes under that *name*, in thy *word*, who knowest best how to give right *names*: because the *counsell* of the *Priests* assisted *David*, *Saul* sayes, the *hand* of the *Priest* is with *David*, 1 *Sam.* 21. 29. And that which is often said by *Moses*, is very often repeated by th-yother *Prophets*, *These and these things*, the *Lord* spake, *Levi.* 8. 36. and the *Lord* said, and the *Lord* commanded, not by the *counsels* not by the *voice*, but by the *hand* of *Moses*, and by the *hand* of the *Prophets*: evermore we are referred for our *evidence*, of others, and of our selves to the *hand*, to *action*, to *workes*. There is something

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thing *before* it, *beleeving*; and there is something *after* it, *suffering*; but in the most eminent, and obvious, & conspicuous place, stands *doing*. Why then, *O* my God, my *blessed* God, in the *wayes* of my *spirituall* strength come I so slow to *action*? I was whipped by thy *rod*, before I came to *consultation*, to consider my state; and shall I goe no farther? As he that should describe a *circle* in paper, if he have brought that *circle* within one *Inch* of *finishing*, yet if he remove his *compasse*, he cannot make it up a *perfect circle*, except he fall to worke againe, to find out the same *center*, so, though setting that *foot* of my
come

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compasse upon thee, I have gone so farre, as to the consideration of my felfe, yet if I depart from thee, my center, all is unperfit. This proceeding to action therefore, is a returning to thee, and a working upō my selfe by thy Physicke, by thy purgative Physicke, a free and entire evacuation of my soule by confession. The working of purgative Physicke, is violent and contrary to nature. O Lord, I decline not this potion of confession, how ever it may be contrary to a naturall man. To take Physicke, and not according to the right method, is dangerous. O Lord, I decline not that method in this Physicke, in things that burthen

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burthen my *conscience*, to
make my *confession* to him,
into whose hands thou hast
put the *power* of *absolution*.
I know that *Physicke* may be
made so pleasant, as that it
may easily be taken; but not
so pleasant as the *virtue* and
nature of the *Medicine* be ex-
tinguished; I know, I am not
submitted to such a *confession*
as is a *rack* and *torture* of the
conscience; but I know, I am
not exempt from all. If it
were meerly *problematicall*,
left meerly indifferent, whe-
ther we should take this
Physicke, use this *confession*,
or no, a great *Physician* ac-
knowledges this to have
beene his *practise*; To mini-
ster many things, which he was
not

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not sure would doe good, but
never any other thing, but
such as he was sure would doe
no harm. The use of this spi-
rituall Physick can certainly
doe no harm; and the church
hath alwayes thought that
it might, and doubtlesse, ma-
ny humble soules have found
that it hath done them good.
I will therefore take the cup
of Salvation, and call upon
thy name; Ps. 106 12. I will
fill this cup of compunction,
as full as I have formerly
filled the cups of worldly con-
fessions, that so I may scape
the cup of malediction, and ir-
recoverable destruction that
depends upon that. And since
thy blessed and glorious son,
being offered in the way to
his

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his execution, a cup of *stupor*
faction, to take away the
sense of his paine, *Mar. 15.*
23. (a charity afforded to
condemned persons ordina-
rily in those places, & times)
refused that *ease*, and embra-
ced the whole *tormēt*, I take
not this *cup*, but this *vessell* of
mine owne *Sinnes*, into my
contemplation, and I powre
them out here according to
the *motions* of thy *holy spirit*,
and *any where*, according to
the *Ordinances* of thy *holy*
Church.

20. PRAYER.

O Eternall and most gra-
cious God, who having
married *man*, and *woman* to-
gether, and made them one
R *flesh*,

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flesh, wouldest have them also, to become one *soule* so, as that they might maintaine a *Sympathy* in their *affections*, and have a *conformity* to one another, in the *accidents* of this *world*, good or bad; so having married this soule & this body in mee, I humbly beseech thee, that my soule may look, and make her use of thy merciful proceedings towards my *bodily restitution*, and goe the same way to a *spirituall*. I am come by thy goodnes, to the use of thine ordinary meanes of my *body*, to wash away those *peccant humours*, that endangered it. I have, *O Lord*, a *River* in my *body*, but a *Sea* in my *soule*, and a *sea* swolne into the

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the depth of a Deluge, above
the *Sea*. Thou hast raised up
certain *hills* in *me* heretofore,
by which I might have
stood safe, from these *Inun-*
dations of *sinne*. Even our *na-*
turall faculties are a *hill*, and
might preserve us from *some*
sinne. *Education, Study, Ob-*
servation, Example, are *hills*
too, and might preserve us
from *some*. Thy *Church*, and
thy *Word*, & thy *Sacraments*,
and thine *Ordināces* are *hills*,
above these; thy *spirit* of *re-*
morse, and *compunction*, and
repentance for former *sinnes*,
are *hills* too; and to the top
of all these *hills*, thou hast
brought me heretofore; but
this *deluge*, this *Inundation*, is
got above all my *hills*; and I

R 2 have

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have sinned, and sinned, and multiplied sinne to sinne, after all these thy assistances against sinne; and where is there water enough to wash away this deluge? There is a Red Sea, greater then this Ocean, and there is a little spring, through which this Ocean may powre it self into that Red Sea. Let thy spirit of true contrition and sorrow, passe all my sinnes through these eyes, into the wounds of thy sonne, & I shall be clean, and my soule so much better purged then my body, as it is ordained for better, and a longer life.

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21. — Atque annuit Ille,
Qui, per eos, clamat, linguas jam
Lazare, lectum.

*God prospers their practice, and he,
by them, calles Lazarus out of his
Tombe, me out of my bed.*

21. MEDITATION.

IF man had beene left *alone*
in this *world*, at first, shall
I think, that he would not
have *fallen*? If there had been
no *woman*, would not *man*
have served, to have been his
owne *tempter*? When I see
him now, subject to infinite
weaknesses, fall into *infinite*
sin, without any *forraign ten-*
tations, shal I think, he would
have had *none*, if he had been
alone? God saw that man need-

Devotions.

ded a *helper*, if he should be well, but to make *woman* ill, the *devill* saw, that there needed no *third*. When *God* and we were *alone*, in *Adam*, that was not enough; when the *devill*, and we were *alone*, in *Eve*, it was enough. O what a *Giant* is *man*, when he fights against himself, and what a *dwarfe*, when he *needs*, or *exercises* his owne assistance for himself? I cannot rise out of my bed, till the *Physician* enable me, nay, I cannot tell, that I am able to rise, till he tell me so. I *doe* nothing, I *know* nothing of my self: how little, and how impotēt a piece of the *world*, is any *man alone*? and how much lesse a piece of *himself* is

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is *that man*? So little, as that when it falls out (as it falls out in some cases) that more *miser*y, and more *oppression*, would be an *ease* to a *man*, he cannot give himself that *miserable addition* of *more miser*y; A *man* that is *pressed* to *death*, and might be eased by more *weights*, cā not lay those more *weights* upon himself. He can sinne *alone*, and suffer *alone*, but not *repent*, not be *absolved*, without *another*. Another tells me, *I may rise*; and *I doe* so. But is every *raising* a *preferment*? or is every present *preferment*, a *station*? I am readier to fall to the *earth* now I am up, then I was when I lay in the bed: *O pervers*e way, *irregular mo-*

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tion of man; even rising it self
is the way to ruin. How ma-
ny men are rayſed, and then
doe not fill the place they are
rayſed to? No corner of any
place can be *emptie*; there
can be no *vacuitie*; If that
man doe not fill the place, o-
ther men will; complaints of
his *insufficiencie* will fill it;
Nay, ſuch an abhorring is
there in *nature*, of *vacuity*,
that if there be but an *imagi-*
nation of *not filling*, in any
man, that which is but *imagi-*
nation, neither wil fill it, that
is, *Rumour* and *voyce*, and it
will be *given out* (upon no
ground, but *imagination*, and
no man knowes, *whose ima-*
gination) that he is corrupt in
his place, or *insufficient* in his
place,

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place, and another prepared to *succeed* him in his place. A man *rises*, sometimes, and stands not, because he doth not, or is not believed to *fill* his place; and sometimes he *stands* not, because he *overfills* his place: He may bring so much *vertue*, so much *Iustice*, so much *integrity* to the place, as shal *spoil* the place, *burthen* the place; his *integrity* may be a *libell* upon his *predecessor*, and cast an *infamy* upon him, and a *burthen* upō his *successour*, to proceed by *example*, and to bring the place it self, to an *under-value*, and the *market* to an *uncertainty*. I am *up*, and I seem to *stand*, and I goe *round*, and I am a new *argument* of the

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new *Philosophy*, that the
earth mooves round; why
may I not believe, that the
whole earth moves in a *round*
motion, though that seeme to
me to *stand*, when as I seeme
to *stand* to my *company*, and
yet am carried in a giddy, &
circular motion, as I *stand*?
man hath no *center*, but *misery*
; *there*, and onely *there*, he
is *fixt*, and sure to find him-
self. How little soever he be
raised, he *moves*, and moves
in a *circle* giddily; and as in
the *heavens*, there are but a
few *circles*, that goe about
the whole world, but many
Epicycles, & other lesser *cir-*
cles, but yet *circles*, so of those
Men, which are *raised*, and
put into *circles*, few of them
move

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move from *place* to *place*, & pass: through many and beneficial places, but fall into little *circles*, & within a step or two, are at their *end*, and not so well, as they were in the *center*, from which they were *raised*. Every thing serves to *exemplifie*, to *illustrate* mans *misery*; But I need goe no farther, then *my self*; for a long time, I was not able to *rise*; at last, I must be *raised* by others; and now I am *up*, I am ready to sinke *lower* then before.

21. EXPOSTULATION.

MY God, my God, how large a *Glasse* of the next *world* is *this*? As we have an *art*, to cast from one *Glasse*

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Glasse to another, and so to carry the *species* a great way off, so haſt thou, that way, much more; we ſhall have a *reſurrection* in *heaven*; the knowledge of that thou caſteſt by another *Glaſſe* upon us here; we feel that we have a *reſurrection* from *ſin*, and that by another *glaſſe* too; we ſee we have a *reſurrection* of the *body*, from the *miſeries* and *calamities* of this life. This *reſurrection* of my *body*, ſhewes me the *reſurrection* of my *ſoule*; and both *heere* ſeverally, of both together hereafter. Since thy *Martyrs* under the *Altar*, preſſe thee with their ſolicitation for the *reſurrection* of the *body* to *glory*, thou wouldeſt

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dest pardon me, if I should
presse thee by *prayer*, for the
accomplishing of this *resur-*
rection, which thou hast be-
gun in me to *health*. But, *O*
my God, I do not *aske*, where
I might aske amisse, nor beg
that which perchance might
be worse for me. I have a *bed*
of *sin*; *delight* in *sin*, is a *bed*;
I have a *grave* of *sin*; *senseles-*
nesse in *sin*, is a *grave*; and
where *Lazarus* had beene
four *dayes*, I have beene *fifty*
yeares in this *putrification*;
Why dost thou not call me,
as thou didst him *with a loud*
voice, *Joh. 11. 14.* since my
soule is a dead as his *body*
was? I need thy *thunder*, *O*
my God, thy *musicke* will not
serve me. Thou hast called
thy

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thy servants, who are to worke upon us, in thine *ordinañce*, by all these loud *names*, *winds*, and *chariots*, and *fals of waters*; where thou wouldest be heard, thou wilt be heard. When thy *son* concurred with *thee*, to the making of man, there is but a *speaking*, but a *saying*; There, *O blessed and glorious Trinitie*, was none to *heare*, but you *three*, and you easily hear *one another*, because you say the *same things*. But when thy *Sonne* came to the worke of *redemption*, *Ioh. 12. 28. thou spakest*, and they that heard it, tooke it for *thunder*; and thy *Son* himself *cryed with a loud voyce* upon the *crosse*, twice; as he, who was to
prepare

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prepare his comming, *John Baptist*, was the *voyce* of a *cryer*, and not of a *whisperer*. *Math. 27.49.50.* Still, if it be *thy voyce*, it is a *loud voyce*; *Deu. 5.22.* These words sayes *thy Moses*, *Thou spakest with a great voyce*, and *thou addest no more*, sayes he there; That which thou hast said, is *evident*, and it is evident, that none can speak so *loud*; none can bind us to heare *him*, as we must *thee*. The most high uttered his *voyce*: what was his *voyce*? The Lord thundred from heaven, *2 Sam. 23.14.* it might be heard; But this *voyce*, *thy voyce*, is also a *mighty voyce*; *Psa. 68.33.* not onely *mighty in power*, it may be heard, nor *mighty in*
Obli-

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Obligation, it should be heard, but mighty in Operation, it will be heard: and therefore hast thou bestowed a whole Psalme upon us, to lead us to the cōsideratiō of thy voyce. Psal 29. It is such a voyce, as that thy Son sayes, The dead shall heare it; Ioh. 5. 25. and thats my state; And why, O God, dost thou not speak to me in that effectually loudnes? S. Iohn heard a voyce, and he turned about to see the voyce: Ap. 1. 12. sometimes we are too curious of the instrument, by what man God speakes: but thou speakest loudest, when thou speakest to the heart. There was silence, and I heard a voyce, sayes one, to thy servant Iob. Iob 4 16. I hearken

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hearken after thy voice, in
thine ordinances, and I seeke
not a whispering in conventi-
cles; but yet, O my God, speak
louder, that so, though I doe
heare thee now, then I may
hear nothing but thee. My sins
cry aloud; Caines murder
did so; my afflictions cry a-
loud; The floods have lifted
up their voice, (and waters
are afflictions) but thou, O
Lord, art mightier then the
voyce of many waters; Psa. 93.
3. 4. then many temporall,
many spiritnall afflictions, then
any of either kinde; and why
doest thou not speake to me
in that voyce? what is man, &
whereto serveth he? what is
his good, and what is his evill?
Ecclus. 8. 8. My bed of sin is
not

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not *evill*, not desperatly evil,
for thou dost call me out of
it ; but my rising out of it is
not *good*, (not perfectly good)
if thou call not *louder* , and
hold me now I am *up*. O my
God, I am afraid of a fearfull
application of those words,
*when a man hath done, then he
beginneth*; *Ecclu. 5. 7.* when
this *body* is unable to *sin*, his
sinfull memory sins over his
old finnes againe ; and that
which thou wouldest have
us to remember for *compun-
ction*, we remember with *de-
light*. *Bring him to me in his
bed, that I may kill him*, sayes
Saul of David; *1 Sam. 26.*
15. Thou hast not sayd so,
that is not *thy* voyce. *Ioash*
his owne servants slew him,
when

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when he was sick in his bed :
2 Chronic. 26. 25. Thou hast
not suffered that, that my ser-
vants should so much as neg-
lect me, or be weary of me in
my sickness. Thou threatnest,
That as a shepherd takes out of
the mouth of the lion, too legs,
or a piece of an ear, so shall the
children of Israel, that dwell in
Samaria, in the corner of a
bed, and in Damascus. in a
couch be taken away : Amos,
3. 12. that even they that are
secure from danger, shall pe-
rish ; How much more
might I, who was in the bed
of death, die ? But thou hast
not so dealt with me. As they
brought out sicke persons in
beds, that thy servant Peters
shadow might over shadow
them ;

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them; *Act. 5. 15.* thou hast, O my God, over shadow me, refreshed me: but when wilt thou doe *more*? when wilt thou doe *all*? whē wilt thou speak in thy *loud voyce*? whē wilt thou bid me *take up my bed, and walke*? *Mat. 9. 6.* As my bed is my *affectiōs*, when shall I beare them so, as to *subdue* them? As my bed is my *afflictions*, when shall I beare them so, as not to *murmure* at them? when shall I *take up my bed, and walk*? not *lie downe* upon it, as it is my *pleasure*, not *sink under* it, as it is my *correction*? But O my God, my God, the God of all *flesh* and of all *spirits* too, let me be content with that in my *fainting spirit*, which
thou

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thou declarest in this *decayed*
flesh, that as this body is con-
tent to *sit still*, that it may
learne to *stand*, and to learne
• by *standing* to walke, and by
walking to *travell*; so my *soul*
by obeying this *thy voyce* of
rising, may by a farther and
farther growth of thy *grace*
proceed so, and be so establi-
shed, as may remove all *sus-*
pitions, all *jealousies* between
thee and *me*, & may *speak* and
hear in such a *voyce*, as that
still I may be acceptable to
thee, and satisfied from *thee*.

21. PRAYER.

O Eternall and most gra-
cious *God*, who hast
made *little things* to signifie
great, and containe the *infinite*
merits

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merits of thy son in the water of *baptisme*, and in the bread and wine of thy other *Sacrament*, unto us, receive the *Sacrifice* of my humble thanks, that thou hast not onely afforded me, the ability to rise out of this *bed of wearinesse* and *discomfort*, but hast also made this *bodily rising*, by thy *grace*, an earnest of a *second resurrection* from *sin*, and of a *third* to *everlasting glory*. Thy son himself, alwayes *infinite* in himselfe, and incapable of *addition*, was yet pleased to grow in the *Virgins* wombe, and to grow in *stature*, in the sight of *men*. Thy good purposes upon me, I know, have their *determination* and *perfectiō*, in thy holy
will

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will upon me; there thy grace is, and there I am altogether; but manifest them so unto me, in thy seasons, and in thy measures, and degrees, that I may not onely have that comfort of knowing thee to be infinitely good, but that also of finding thee to be every day better and better to me: and that as thou gavest Saint Paul, the messenger of Satan, to humble him, so for my humiliation, thou mayst give me thy selfe, in this knowledge, that what grace soever thou afford me to day, yet I should perish to morrow, if I had not had to morrowes grace too. Therefore I begge of thee my daily bread; and as thou gavest me the bread of sorrow

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sorrow for many dayes, and
since the *bread* of *hope* for
some, and this day the *bread*
of *possessing*, in *rising* by that
strength, which thou the
God of all strength hast in-
fused into me; so, O Lord,
continue to me the *bread* of
life; the *spirituall bread* of
life, in a faithfull assurance in
thee; the *Sacramentall bread*
of *life*, in a worthy receiving
of thee; and the *more real*
bread of life, in an everlasting
union to thee. I know, O Lord,
that when thou hast created
Angels, and they saw thee
produce *fowle*, and *fish*, and
beasts, and *wormes*, they
did not importune thee, and
say, shall we have no better
creatures then these, no better

com-

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companions then these ; but
stayed thy *leasure* , and then
had *man* delivered over to
them, not much inferiour in
nature to themselves. No
more doe I, O *God*, now that
by thy *first mercie*, I am able
to *rise* , Importune thee for
present cōfirmatiō of *health*;
nor now, that by thy *mercie*,
I am brought to see, that thy
correctiō hath wrought *me-*
dicinally upon me, presume I
upon that *spirituall strength* I
have; but as I acknowledge,
that my *bodily strength* is
subiect to every puffle of
winde , so is my *spirituall*
strēgth to every blast of *vani-*
ty. Keepe me therefore still,
O my gracious *God*, in such
a *proportiō* of both *strengths*,

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as I may stil have something
to thanke thee for, which I
have *received*, & still some-
thing to *pray for*, and aske at
thy hand.

22. Sit Morbi fomes tibi cura.

*The physicians consider the root and
occasion, the embers and coales,
and full of the disease, and seeke
to purge or correct that.*

22. MEDITATION.

HOW ruinous a *farm* hath
man taken, in taking
himselfe? how ready is the
house every day to fall down,
how is all the *ground* o-
verspread with *weedes*, all
the *body* with *diseases*?
where not onely every *turf*,
but

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but every *stone* beares *weeds*;
not only every *muscle* of the
flesh, but every *bone* of the
body, hath some *infirmity*, e-
very little *flint* upon the *face*
of this *soyle*, hath some *infe-*
ctious weede, every *tooth* in
our *head*, such a *paine*, as a
constant man is afraid of, and
yet a shamed of that *fear*, of
that *sense* of the *paine*. How
deare, and how often a *rent*
doth man pay for his *farme*?
he payes *twice a day*, in dou-
ble *meales*, & how little time
he hath to *raise his rent*? How
many *holy daies* to call him
from his *Labour*? every day
is *halfe holy day*, halfe spent
in *sleep*. What *reparation*, and
subsidies, and *contributions*, he
is put to, besides his *rent*?

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What *medicines*, besides his *diet*? And what *inmates* he is faine to take in, besides his own *familie*, what *infectious diseases* from other men. *Adam* might have had *paradise* for *dressing* and *keeping* it; and then his *rent* was not *improved* to such a *labour*, as would have made his *brow sweate*; and yet he gave it over, how farre greater a *rent* doe we pay for this *farme*, this *body*, who pay *our selves*, who pay the *farme* it selfe, and cannot *live* upon it? Neither is our *labour* at an end, whē we have cut down some *weeds*, as soone as it sprung up, corrected some *violent* and dangerous *accident* of a *disease*, which
would

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would have destroyed *speedily*, nor when we have pulled up that *weede*, from the very *root*, recovered *entirely* and *soundly*, from that *particular disease*; but the whole *ground* is of an *ill nature*, the whole *soile ill disposed*; there are *inclinations*, there is a propensnesse to *diseases* in the *body*, out of which without any other *disorder, diseases* will grow, and so we are put to a continuall labour upon this *farme*; to a continuall studie of the whole *complexion*, and *constitution* of our *body*. In the *distempers*, and *diseases* of *soiles*, *sournesse*, *drynesse*, *weeping*, any kind of *barrennesse*, the *remedy*, and the *Phisicke*, is, for a

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great part, sometimes in themselves; sometime the very situation relieves them, the hanger of a hill, will purge and vent his own malignant moisture; and the burning of the upper turfe of some ground (as health from canterizing) puts a new and a vigorous youth into that soile, and there rises a kinde of *Phenix* out of the ashes, a fruitfulnessse, out of that which was barren before, and by that, which is the barrennessse of all, ashes. And where the ground cannot give it self *Physicke*, yet it receives *Physicke* from other grounds, from other soiles, which are not the worse for having contributed

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ved that helpe to them, from
Marle in other *hills*, or from
slimie sand in other *shores* :
grounds helpe *themselves*, or
hurt not other *grounds*, from
whence they receive *helpe*.
But I have take a *farme* at
this *hard rent*, & upon those
heavie covenants, that it can
afford it selfe no *helpe* ; (no
part of my *body*, if it were
cut off, would cure another
part ; in some cases it might
preserve a sound part, but in
no case *recover* an infected.)
and if my *body* may have any
Physicke, any *midicine* from
another *body*, one *man* from
the flesh of another *man* (as
by mummy, or any such *com-*
position) it must be from a
man that is dead, and not, as

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In other *soiles*, which are never the worse, for contributing their *Marle*, or their fat slime to my *ground*. There is nothing in the same *man*, to help *man*, nothing in *man-kind* to helpe *one another*, (in this sort, by way of *Physicke*) but that he who *ministers* the *helpe*, is in as ill case, as he that *receives* it would have beene, if he had not had it; for he, from whose *body* the *Physicke* comes, is *dead*. When therefore I tooke this *farme*, undertooke this *body*, I undertooke to *drayne*, not a *marish*, but a *mote*, where there was, not Water *mingled* to offend, but all was *water*; I undertooke to *persume* *dung*, where no one part,

Devotions.

part, but all was equally *unsavory*; I undertook to make such a thing *wholesome*, as was not *Poyson* by any manifest qualitic, *intense heate*, or *cold*, but *Poyson* in the *whole substance*, and in the *specificke forme* of it. To cure the *sharpe accidents* of *diseases*, is a great worke; to cure the *disease it self*, is a greater; but to cure the *body*, the *root*, the *occasion* of *diseases*, is a worke reserved for the great *Physician*, which he doth never any other way but by *glorifying* these *bodies* in the next world.

22. EXPOSTULATION.

MY God, my God, what
am I put to, when I
S 5 am

Devotions.

am to *consider*, and *put off*, the
roote, the *fuell*. the *occasion* of
my *sickenesse*? What *Hypo-*
crates, what *Galen*, could
shew me that in my *body*?
It lyes deeper then so; it lies
in my *soule*: and deeper then
so; for we may well consi-
der the *body*, before the *soule*
came, before *inanimation*, to
be *without sin*; and the *soule*
before it come to the *body*,
before that *infection*, to be
without *sinne*; *Sinne* is the
root, and the *fuell* of all sick-
nesse, and yet that which de-
stroyes *body* and *soule*, is in
neither, but in *both together*;
It is in the *union* of the *body*
and *soule*; and, O my God,
could I *prevent* that, or can
I *dissolve* that? The *root*, and
the

Devotions.

the *fuell* of my *sickenesse*, is
my *sinne*, my *actuell sinne*;
but even that *sinne* hath ano-
ther *root*, another *fuell*, *Ori-*
ginall sinne; and can I *deuest*
that? Wilt thou bid me to
separate the *leven*, that a
lump of dow hath received,
or the *salt*, that the water
hath contracted, from the
Sea? Dost thou looke, that
I should so look to the *fuell*,
or *Embers* of *sinne*, that I ne-
ver take fire? The whole
world is a *pile of fagots*, upon
which we are laid, and (as
though there were no o-
ther) *We* are the *bellows*. *Ig-*
norance blows the fire, *He*
that touched any uncleane
thing, though he knew it not,
became uncleane, Levit. 5. 2.
and

Devotions.

and a Sacrifice was required,
(therefore a sinne imputed)
though it were done in Ignorance. Numb. 15. 22. Ignorance blows this coale , but then knowledge much more; for , there are that know thy Judgements, and yet not onely doe , but have pleasure in others , that doe against them. Roman. 1. 32. Nature blowes this coale ; By nature we are the children of wrath : Ephesian 2. 3. and the Law blows it , thy Apostle Saint Paul, found, That sinne tooke occasion by the Law, that therefore because it is forbidden , we do some things, If we break the Law, we sinne ; Sinne is the transgression of the Law ; & John 3. 4. And sinne it selfe be-

Devotions.

becomes a Law in our members. Roman. 7. 23. Our Fathers have imprinted the seed, infused a spring of sinne in us: Ieremia. 67. As a fountaine casteth out her waters we cast out her wickednesse; but we have done worse then our Fathers. Ieremia. 7. 26. We are open to infinite tentations, and yet, as though we lacked, we are tempted of our owne Lust. Iacob 1. 14. And not satisfied with that, as though we were not powerfull enough, or cunning enough, to demolish, or undermine our selves, when wee our selves have no pleasure in the sinne, we sinne for others sakes. When Adam sinned for Eves sake,
Genes.

Devotions.

*Genes. 3. 6. and Salomon to gratifie his wives, 1 Reg. 11. 3. it was an Uxorious sinne: when the Iudges sinned for Iezebels sake, 1 Reg. 21. and Ioab to obey David, 1. Par. 22. 3. it was an Ambitious sinne: when Pilate sinned to Humour the people, Luke 23. 23. and Herod to give farther contentment to the lewes, Acts 12. 3. it was a Popular sinne: Any thing serves to occasion sinne, at Home, in my bosome, or abroad, in my marke, and ayme; that which I am, and that which I am not, that which I would be, proves coales and Embers, and fuell, and Bellowes to sin; and dost thou put me, O my God, to discharge my selfe,
of*

Devotions.

of my selfe, before I can be well? When thou biddest me to put off the old man, Ephes. 4.22. doest thou meane, not only my old *habits of actuall sin*, but the *oldest of all, Originall sin*? When thou bidst me Purge out the leaven, 1 Corin. 5.7. doest thou meane, not onely the sourenesse of mine own ill contracted *customs*, but the innate *tincture* of sin, imprinted by *nature*? How shall I doe that which thou requirest, and not *falsifie* that which thou hast said, that *sinne is gone over all*? but, O my God, I presse thee not, with *thine owne text*, without *thine owne comment*; I know that in the state of my *body*, which is more *discernable*

Devotions.

cernable, than that of my
soule, thou doest *effigiate* my
soule to me. And though no
Anatomist can say, in dissect-
ing a *body*, here lay the *coal*,
the *fuell*, the *occasion* of all
bodily *deseases*, but yet a *man*
may have such a knowledge
of his own constitution, and
bodily inclination to *disea-*
ses, as that he may *prevent*
his *danger* in a great part: so
though we cannot assigne
the *place* of *originall sin*, nor
the *nature* of it so *Exactly*, as
of *actuell*, or by any diligence
devest it, yet having *washed*
it in the water of thy *bap-*
tisme, we have not onely so
cleansed it, that we may the
better looke upon it, and *dis-*
cerne it, but so *weakened* it,
that

Devotions.

that howsoever it may retain the *former nature*, it doth not retain the *former force*, and though it may have the *same name*, it hath not the *same venom*.

22. PRAYER.

O Eternall and most gracious *God*, the *God of security*, and the *enemy of security* too, who wouldst have us alwayes sure of thy *love*, and yet wouldst have us alwayes *doing something* for it, let me alwayes so apprehend thee, as *present* with me, and yet so follow after thee, as though I had not apprehended *thee*. Thou inlargest *Ezekias* lease for *fifteen yeares*; thou renewest *La-*

ZARUS

Devotions.

zarus his *lease* for a time,
which we know not : But
thou didst never so put out
any of these *fires*, as that thou
diddest not rake up the *Em-
bers* , and wrap up a *future
mortality* in that *body*, which
thou hadst then so *reprieved*.
Thou proceedest no other-
wise in our *soules* , O our
good, but *fearefull God* : thou
pardonest no *sinne* so. as that
that sinner can sin no more ;
thou makest no *man* so *ac-
ceptable*, as that thou makest
him *impeccable*. Though
therefore it were a *diminu-
tion* of the *largenesse* , and
derogatory to the fulness : of
thy *mercie*. to look backe up-
on those *finnes* which in a
true repentance, I have bury-
ed

Devotions.

ed in the wounds of thy
Sonne, with a *jealous* or *sus-*
picious eye, as though they
were now my sins, when I
had so transferred them up-
on thy *Sonne*, as though they
could now be raised to life
again, to condemne me to
death, when they are dead in
him, who is the *fountaine of*
life; yet were it an *irregular*
anticipation, and an *insolent*
presumption, to thinke that
thy *present mercie* extended
to all my *future sins*, or that
there were no *Embers*, no
coales of *future sinnes* left in
me. Temper therefore thy
mercie so to my *soule*. O my
God, that I may neither *de-*
cline to my faintnesse of spi-
rit, in suspecting thy *mercie*
now

Devotions.

now, to be lesse *hearty*, lesse *sincere*, then it uses to be, to those vvho are perfectly reconciled to thee, nor *presume* so of it, as either to thinke this present *mercy an Antidote* against all *poysons*, and so *expose* my selfe to *tentations*, upon confidence that this thy *mercie* shall *preserve* me, or that when I doe cast my selfe into *new sinnes*, I may have *new mercy* at any time, because thou didst so *easily* afford me *this*.

23. ——— Merusq; Relabi.

They warne me of the fearefull danger of relapsing.

23. MEDITATION.

IT is not in *mans body*, as it is in the *citie*, that when the

Devotions.

the *bell* hath rung , to cover
your *fire* , and rake up the
Embers, you may lye down,
and sleepe without feare.
Though you have by *Pbi-*
sicke and *diet* , raked up the
Embers of your *disease*, still
there is a feare of a *relapse* ;
and the greater *danger* is in
that. Even in *pleasures* , and
in *paines*, there is a *Proprieta-*
rie, a *Meum & Tuum* ; and
a man is most affected with
that *pleasure* which is *his*,
his by former enjoying and
experience, and most intimi-
dated with those *Paines*
which are *his*, his by a woe-
full sense of them, in former
afflictions. A *Covetous per-*
son, who hath preoccupied
all his senses , fill'd all his
Capa-

Devotions.

Capacities, with the *delight* of *gathering*, wonders how any man can have *any taste* of any *pleasure* in any *open-nesse*, or *liberality*; So also in *bodily Paines*, in a fit of the *stone*, the patient wonders why any man should call the *gout* a *paine*: And he that hath felt neither, but the *Toothache*, is as much afraid of a fit of that, as either of the other, of either of the other. *Diseases*, which we never felt in our selves, come but to a *compassion* of others that have indured them; Nay, *compassion* it selfe, comes to no great *degree*, if we have not felt in some *proportion*, in our selves that which we lament & condole in another.

But

Devotions.

But when we have had those Torments in their *exaltation*, *Ourselves*, we tremble at *relapse*. When we must *pant* thorow all those *fiery heats*, and *sayle* thorow all those *overflowing sweats*, when we must *watch* thorow all those long *nights*, and *mourne* thorow all those long *dayes* (*dayes* and *nights*, so long, as that *nature* her selfe shall seeme to be *perverted* and to have put the *longest day*, and the *longest night*, which should be *sixe moneths* asunder, into one *naturall*, *unnaturall day*) when we must stand at the same *Bar*, expect the return of *Physicians* from their *consultations*, & not be sure of the same *verdict*, in any

Devotions.

ny good *indications*, when we must goe the same way over againe, and not see the same *Issue*, this is a *state*, a *condition*, a *calamity*, in respect of which, any other *sicknes*, were a *convalescence*, and any *greater*, *lesse*. It addes to the *affliction*, that *relapses* are (and for the most part justly) imputed to *our selves* as occasioned by some *disorder* in us; and so we are not onely *passive*, but *active* in our owne *ruine*; we doe not onely stand under a *falling house*, but *pull* it down upon us; and we are not onely *executed* (that implies *Guiltinesse*) but we are *executioners*, (that implies *dishonor*) & *executioners of our selves*,
(and

Devotions.

(and that implies impiety.)
And we fall from that com-
fort w^{ch} we might have in
our first sicknesse, from that
meditation ; Alas, how gene-
rally miserable is man, and
how subject to diseases, (for
in that it is some degree of
comfort, that we are but in
the state common to all) we
fall, I say, to this discomfort
and selfe-accusing, and selfe-
condemning ; Alas, how un-
provident, and in that, how
unthankfull to God and his
Instruments am I, in making
so ill use of so great benefits, in
destroying so soone, so long a
worke ; in relapsing, by my dis-
order, to that from which they
had delivered me ; and so my
meditation is fearfully trans-
ferred

Devotions.

ferred from the *body* to the *mind*, and from the consideration of the *sicknesse*, to that *sinne*, that *sinnefull carelesnesse*, by which I have occasioned my *relapse*. And amongst the many *weights* that aggravate *relapse*, this also is one, that a *relapse* proceeds with a more violent dispatch, and more *irremediably*, because it findes the *country weakened*, and *depopulated* before. Vpon a *sicknesse*, which as yet appears not, we can scarce fixe a *fear*, because we know not what to *fear*; but as *fear* is the *busiest*, and *irksomest* affection, so is a *relapse*; which is still ready to come into that, which is but newly gone, the *nearest* object,

Devotions.

object, the most immediate exercise of that affection of fear.

23. EXPOSTULATION.

MY God, my God, my God, thou mighty Father; who hast beene my Physician: Thou glorious Sonne, who hast beene my Physick; thou blessed Spirit who hast prepar'd and applyed all to me, shall I alone be able to overthrow the work of all you, and relapse into those spirituall sicknesses, from which infinite mercies have withdrawne me? Though thou, O my God, have filled my measure with mercie, yet my measure was not so large, as that of thy whole people, the nation, the

Devotions,

numerous and glorious nation of Israel; and yet how often, how often did they fall into *relapses*? And then, where is my *assurance*? How easily thou passedst over many other sinnes in them, and how vehemently thou insistedst in those, into which they so often *relapsed*; those were their *murmurings* against thee, in thine *instruments*, and *Ministers*, and their turnings upon other *Gods*, and embracing the *idolatries* of their *neighbours*. O my God, how slippery a way, to how *irrecoverable* a bottome, is *murmuring*? and how neere thy *selfe* he comes, that *murmures* at him, who comes from thee?

The

Devotions.

The *Magistrate* is the garment in which thou apparellest thy selfe ; and he that shoots at the *cloathes*, cannot say , he meant no ill to the *man*. Thy people were fearefull *examples* of that , for, how often did their *murmuring* against thy *ministers*, end in a departing from thee ? when they would have *other Officers*, they would have *other Gods*; and still too dayes *murmuring*, was to morrowes *idolatry* ; As their *murmuring* induced *idolatry*, and they *relapsed* often into *both*, I have found in my selfe, O my God, (O my God, thou hast found it in me , and thy finding it, hath shewed it to me) such

Devotions.

a transmigration of *sinne*, as makes me afraid of *relapsing* too. The *soule* of *sinne*, (for we have made *sin* *immortall*, and it must have a *soule*) the *soule* of *sinne*, is *disobedience* to thee; and when one *sinne* hath beene dead in me, that *soule* hath passed into another *sinne*. Our *youth* dies, and the *sinnes* of our *youth* with it; some *sinnes* dye a *violent death*, and some a *naturall*; *poverty*, *Penury*, *imprisonment*, *Banishment*, kill some *sinnes* in us, and some dye of *age*; many wayes we become *unable* to doe that *sin*, but still the *soule* lives, and passes into another *sinne*, and that, that was *licentiousnesse*, growes *ambition*, and that

Devotions.

that comes to *indevotion*, and
spirituall coldnesse; we have
three lives, in our state of sin;
and where the sins of youth
expire, those of our *middle*
yeares enter; and those of our
age after them. This *transmi-*
gration of sinne, found in my
self, makes me afraid, O my
God, of a *relapse*: but the oc-
casion of my feare, is more
pregnant then so; for, I have
had, I have *multiplied relapses*
already. Why, O my God, is
a *relapse* so odious to thee?
Not so much their *murmur-*
ing, and their *idolatry*, as
their *relapsing* into those
sins, seemes to affect thee, in
thy disobedient people *They*
limited the holy one of Israel,
as thou complaineſt of

T 4 them:

Devotions.

them: *Psal. 78.41.* That was a *murmuring*; but before thou chargest them, with the *fault it selfe*, in the same place, thou chargest them, with the *iterating*, the *redoubling* of that *fault*, before the *fault* was named; *How oft did they provoke me in the wildernesse, and grieve me in the desert?* That which brings thee to that exasperation against them, as to say, that *thou wouldest breake thine owne oath*, *Numbers, 14.22.* rather then leave them unpunished, (*They shall not see the land, which I swore unto their fathers*) was because they had tempted thee ten times, infinitely; upon that thou threatnest with that

Devotions.

that vehemenie, if you doe in any wise goe backe, know for a certaintie, God will no more drive out any of these nations from before you; but they shall be snares, and traps unto you, and scourges in your sides, and thornes in your eyes, till ye perish Ioshua, 23. 12. No tongue, but thine owne, O my God, can expresse thine indignation, against a nation relapsing to idolatry. Idolatry in any nation is deadly; but when the disease is complicated with a relapse (a knowledge and a Profession of a former recovery) it is desperate: And thine anger works, not onely where the evidence is pregnant, and without exception, (so thou say-

Devotions.

est, when it is said, That certaine men, in a citie, have withdrawne others to idolatry, and that inquiry is made, and it is found true, the citie, and the inhabitants, and the cattell are to be destroyed, *Deuteronomie*, 23. 12.) but where there is but a *suspition*, a *rumour*, to such a relapse to idolatry, thine anger is awakened, and thine indignation stirred. In the government of thy servant *Ioshua*, there was a voyce, that *Ruben*, and *Gad*, with those of *Manasseh*, had built a new Altar. *Ioshua*, 22. 11. *Israel* doth not send one to enquire; but the whole Congregation gathered to goe up to Warre against them; and there went

Devotions.

*a Prince of every tribe : Ios.
1.12. And they object to
them, not so much their pre-
sent declination to idolatry,
as their relapse; is the iniqui-
ty of Peor too little for us?
Numbers, 15.4. An idolatry
formerly committed, and
punished with the slaughter
of twenty foure thousand de-
linquents. At last Reuben, and
Gad, satisfie them, that that
Altar was not built for idola-
try, but built as a paterne of
theirs, that they might there-
by professe themselves to be
of the same profession, that
they were; and so the army
returned without bloud. E-
ven where it comes not so
farre, as to an actuall relapse
into idolatry, thou, O my,
God,*

Devotions.

God, becommest sensibly of it; though thou, who seest the heart all the way, preventest all *dangerous effects*, where there was no ill *meaning*, how ever there were occasion of *suspicious rumours*, given to thine *Israel*, of *relapsing*. So *odious* to thee, and so *aggravating* a weight upon sinne, is a *relapse*. But, O my God, why is it so? *so odious*? It must be so, because he that hath sinned, and then *repented*, hath weighed God, and the *Devill* in a *ballance*; he hath heard God and the *devill* plead; and after *hearing*, given judgement on that side, to which he *adheres*, by his *subsequent practice*; if he return to his sinne, he decrees for

Devotions.

for *Satan*, he prefers *sin* before *grace*, and *Satan* before *God*; and in *contempt* of *God*, declares the *precedencie* for his *adversarie*: and a *contempt* wounds deeper then an *injury*; a *relapse* deeper then a *blasphemy*. And when thou hast told me, that a *relapse* is more *odious* to thee, need I aske why it is more *dangerous*, more *pernitious* to me? Is there any other *measure* of the greatnes of my *danger*, then the greatnesse of thy *displeasure*? How *fistly*, and how *fearefully* hast thou expressed my *case*, in a *storme* at *sea*, if I *relapse*? (*They mount up to heaven, and they goe downe againe to the depth: Psal. 107. 26.*)

My

Devotions.

My *sicknesse* brought me to thee in *repentance*, and my *relapse* hath cast me farther from thee: *The end of that man shall be worse then the beginning*, sayes thy word, thy Son, *Mat. 12.45*. My beginning was *sicknes*, punishment for sinne; but a worse thing may follow, sayes he also, if I sinne againe: *Iob. 8.14*. not only death, which is an end, worse then *sicknesse*, which was the beginning, but Hell, which is a beginning worse then that end. Thy great servant denied thy Son, *Mar. 1.70*. and he denied him againe; but all before *repentance*; heere was no *relapse*. O, if thou hadst ever admitted *Adam* into *paradise*, how
ab-

Devotions.

abstinently would he have walked by that tree? and would not the *Angels*, that fell, have fixed themselves upon thee, if thou hadst once re-admitted them to thy sight? They never relapsed; if I doe, must not my case be as desperate? Not so desperate, for, *as thy Majesty, so is thy mercie, Ecclus. 2. 18.* both infinite: And thou who hast commanded me to pardon my brother seventy seven times, hast limited thy selfe to no number. If death were ill in it selfe, thou wouldest never have raised any dead man, to life againe, because that man must necessarily dye againe. If thy mercie, in pardoning, did so farre aggravate a relapse,

Devotions.

as that there were no more *mercie* after it, our case were the worse for that *former mercie*; for who is not under, even a *necessity of sinning*, whilst he is here, if we place this *necessity* in our owne *infirmity*, and not in thy *decree*? But I speake not this, O my *God*, as *preparing* a way to my *relapse*, out of *presumption*, but to *preclude* all accessses of *desperation*; though out of *infirmity*, I should *relapse*.

23. PRAYER.

O Eternall and most gracious *God*, who though thou beest *ever infinite*, yet *inlargest* thy self by the *number* of our prayers, and takest our *often pititions* to thee, to
be

Devotions.

be an *addition to thy glorie,*
and thy *greatnesse*, as ever
upon all occasions, so now,
O my God, I come to thy
Majestie with *two prayers,*
two supplications. I have *me-*
ditated upon the *jealonsie*,
which thou hast of thine
owne *honour*, & considered,
that nothing comes neerer a
violating of that *honour*,
neerer to the *nature* of a *scorn*
to thee, then to sue out thy
pardon, and receive the *seales*
of *reconciliation* to thee, and
then *returne* to that *sin*, for
which I *needed*, and *had* thy
pardon before. I know that
this comes too neere, to a
making thy holy *ordinances*,
thy *word*, thy *Sacraments*,
thy *seales*, thy *grace*, Instru-
ments

Devotions.

ments of my spiritual fornications. Since therefore thy correction hath brought me to such a participation of thy selfe, (thy selfe, O my God, cannot be parted) to such an intire possession of thee, as that I durst deliver my selfe over to thee this ~~minute~~, if this minute thou wouldest accept my dissolution, preserve me, O my God, the God of constancie, and perseverance, in this state, from all relapses into those sins, which have induc'd thy former judgments upon me. But because, by too lamentable experience, I know how slipperie my customes of sinne, have made my wayes of sin, I presume to adde this petition too,

Devotion.

too, That if my infirmities o-
vertake me, thou forsake me
not. Say to my soule, *My
Sonne, thou hast Sinned, doe so
no more; Ecclesiasticus, 1. 21.*
but say also that though I
doe, thy spirit of remorse, and
compunction, shall never de-
part from me. Thy holy *A-
postle, Saint Paul*, was ship-
wrackd thrice; and yet still
saved. 2 Corinthians 11. 25.
Though the *rockes* and the
sands, the *Heights*, and the
shallowes, the *prosperity*, and
the *adversity* of this world,
doe diversely threaten me,
though mine owne *leaks* in-
danger me, yet, O God, let
me never put my self aboard
with *Hymeneus*, nor make
ship-wrack of faith, and a good
con-

Devotions.

*conscience, 1 Tim. I. 19. and
then thy long-liv'd, thy ever-
lasting mercy, will visite me,
though that, which I most
earnestly pray against,
should fall upon me, a relapse
into those sins, which I have
truly repented, and thou hast
fully pardoned.*

FINIS.



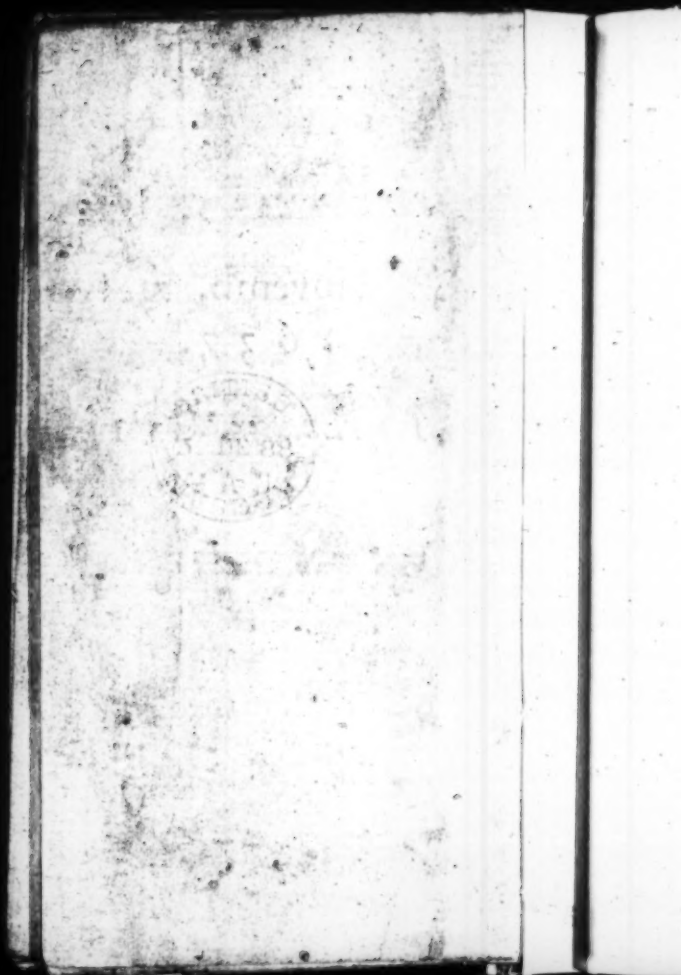
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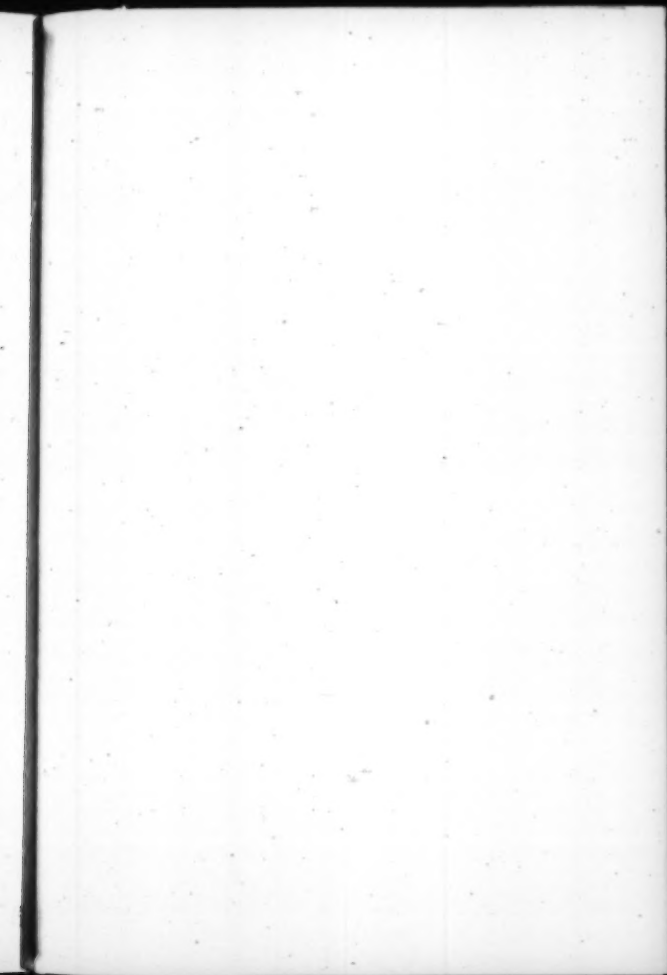
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DEVOTIONS

UPON

Emergent occasions,
and severall steps in
my Sicknesse.

Digested into

1. MEDITATIONS, *upon our humane Condition.*
2. EXPOSTVLATIONS, and *Debaterments with God.*
3. PRAYERS, *upon the severall occasions to him.*

By JO: DONNE, late Deane
of St. pauls, London.

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DEPT. OF THE INTERIOR

U. S. GEOLOGICAL SURVEY

WATER RESOURCES DIVISION

WASHINGTON, D. C.

OFFICE OF THE CHIEF HYDROLOGIST

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To the most excellent
Prince, Prince Charles.

Most excellent Prince,

I Have had three
Births; One, Na-
turall, when I came
into the World; One, Super-
naturall, when I entered into
the Ministerie; and now, a
Preter-naturall Birth, in re-
turning to life, from this sick-
nesse. In my second Birth,
your Highnes royall Father
vouchsafed mee his hand, and
only to sustaine me in it, but
to lead me to it. In this last
Birth, I my self am born a Pa-
ther: This Child of mine, this
Book, comes into the World
from me, and with me. And
therefore, I presume (as I doe
the Father, so the Father)

The Epistle, &c.
present the Son to the Son;
This Image of my Humilia-
tion, to the lively Image of
his Majestic, your Highness.
It might be enough, that God
bath seen my Devotions: But
Examples of good kings are
Comandements; And He-
zekiah writ the Meditations
of his Sicknes, after his Sick-
nes. Besides, as I have lived to
see, (not as a Witnessse onely,
but as a Partaker) the happi-
nesses of a part of your Royal
Fathers time, so shall I live (in
my way) to see the happines-
ses of the times of your High-
ness too, if this Child of mine,
inanimated by your gracions
Acceptation, may so long pre-
serve alive the Memoric of

Your Highnesse humblest and
devotedst, Iohn Donne.



Stationes, *sive* Periodi
in Morbo, ad quas refe-
runtur Meditationes
sequentes.

- 1 **I**NSULTUS Morbi primus;
2 post, Actio laesa;
- 3 Decubitus sequitur tandem;
- 4 Medicusque vocatur;
- 5 Solus adest; 6 Metuit;
- 7 Socios sibi jungitur instat;
- 8 Et REX ipse suum mittit;
- 9 Medicamina scribunt;
- 10 Leniè & serpenti sat agunt
occurrere Morbo.
- 11 Nobilibusque trahunt,
a cinelo corde, venenum;
Succis, & Gemmis; & que
Generosa, ministrant.
- Ars, & Natura, instillant;
- 12 Spirante Columba,
Supposita pedibus, revocantur
ad ima vapores;
- 13 Atq; Malum Genium,
numerofo stignate, fassus,



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Vir ad pectus, Morbi
Inburia, Morbus:
Idque notant Criticis,
Medici evnisse diebus.
Interea insomnes Nofles
ego duco, Diesque,
Et properare meum, clamant
e turre propinqua
Deperere Campana; aliorum
in funere, funus.
Nunc lento sonitu dicunt,
Moriens; 18 At inde,
Mortuus es; sonitu celeri,
pulsuque agitato.
Occario tandem emenso,
aspicienda resurgit
Terra; vident justis, Medici,
jam cocta mederi
posse. Indictis; 20 Id agunt
21 Atque annuit Ille,
Qui per eos clamat, inquit
jam Lazare Lectum;
Sit Morbi fomes sibi
Cura; 23 Mensque Relabi.



DEVOTIONS.

Insultus Morbi primus;

The first alteration, the first grading of the Sicknesse.

I. MEDITATION.

Variable, and therefore miserable condition of man, this minute I was well, and am ill, this minute. I am surprised with a sudden change, and alteration to worse, and can impute it to no cause, nor call it by any name. We study *Health*, and we deliberate upon our *meates*, and *drinke*, and *ayre*, and *exercises*, and we hew, and we polish every stone that goes to

A 4 that

Devotions,

that Building ; and so our *Health* is a long & a regular work ; but in a minute a Cannon batters all ; overthrows all ; demolishes all : a *Sickness* unprevented for all our diligence , unsuspected for all our curiositie ; nay , undeserved , if wee consider onely *Disorder* , summons us , seizes us , possesses us , destroys us in an instant . O miserable condition of Man ; which was not imprinted by God , who as hee is *immortall* himselfe , had put a *coale* , a *beame* of *Immortalitie* into us , which we might have blown into a *flame* , but blew it out , by our first sin ; we beggard our selves by hearkening after *fals riches* , & infatuated our selves

Devotions.

selves by hearkning after false knowledge. So that now, we do not only die, but die upon the rack, die by the torment of sicknesse; nor that onely, but are pre-afflicted, super-afflicted with these jealousies and suspicions, and apprehensions of *Sicknesse*, before we can call it a sicknes; we are not sure we are ill; one hand asks the other by the Pulse, and our eye asks our own Urine how we do. O multiplyed Misery! we die, and cannot injoy death, because we die in this torment of sicknes; we are tormented with sicknesse, and cannot stay till the torment come, but pre-apprehensions and presages, prophesie those

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Devotions.

ments, which induce that death, before either come; and our dissolution is conveyed in these first changes, *enriched* in the *Sickness* it self, and borne in death, we beares date from these first changes, Is this the honour which Man hath by being a *little world*; that hee hath these *earthquake* in himself, sudden shakings, these *lightnings*, sudden flashes; these *thunders*, sudden noises; these *eclipses*, sudden effusions, and darkning of his senses; these *Blazing stars*, sudden fiery exhalations; these *Rivers of blood*, sudden red waters? Is he a *world* to himselfe onely therefore, that he hath enough in himselfe, not onely

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Devotions.

only to destroy and execute
himselſe, but to preſage that
execution upō himſelf; to aſ-
ſiſt the ſickneſſe, to antidate
the ſickneſſe, to make the ſick-
neſſe the more irremediabſe,
by ſad apprehenſions, & as if
he would make a fire the
more vehement, by ſprinkling
water upon the coals, ſo to
wrap a hot Fever in cold
Melancholly, leſt the Fever
alone ſhould not deſtroy faſt
enough without this contri-
bution, nor perſit the work
(*which is deſtruction*) except
we joyned an artificial ſick-
neſſe of our own *Melancholly*,
to our naturall, our unnatu-
rall Fever. O perplex'd diſ-
poſition, O ridling di-
ſtemper, O miſerable condi-
tion of man!

I. Ex-

Devotions.

go the faster, because he
makes his pace slow; I feare
the more, because he disgui-
ses his fear, and I see it with
the more sharpnesse, because
he would not have me see
it. He knowes that his *fear*
shall not disorder the pra-
ctise, and exercise of his
Art, but he knowes that my
fear may disorder the effect,
and working of his practise.
As the ill affections of the
Spleen, cōplicate, & mingle
themselves, with every in-
firmitie of the body, so doth
fear insinuate it selfe in eve-
ry *action*, or *passion* of the
Minde; and as *wind* in the
body will counterfeite any
disease, and seeme the *Stone*,
and seeme the *Gout*, so *fear*
will

Devotions.

will counterfeit any disease
of the *Minde*; It shall seeme
love, a love of having, and it
is but a *fear*; a jealous and
suspicious *fear* of losing;
It shall seeme *valour*, in des-
pising, and undervaluing
danger, and it is but *fear*, in
an over-valuing of *opinion*,
and *estimation*, and a fear of
losing that. A man that is
not afraid of a *Lion*, is afraid
of a *Cat*; not afraid of *star-
ving*, and yet is afraid of
some *joynt of meat* at the ta-
ble, presented to feed him;
not afraid of the sound of
Drummes, and *Trumpets*,
and *Shot*, and those, which
they seek to drown, the last
cryes of men, and is afraid of
some particular *harmonious*
Instrument;

Devotions.

Instrument ; so much afraid,
as that with any of these
the *Enemy* might drive this
man, otherwise valiant e-
nough, out of the Field, I
know not, what feare is, nor
I know not what it is that I
feare now ; I feare not the
hastening of my *death* , and
yet I do feare the increase of
the *disease* ; I should belie
nature. if I should deny that
I feared this, and if I should
say that I feared *death* , I
should belie *God* ; My weak-
nesse is from *Nature* , who
hath but her *measure* , my
strength is from *God* , who
possesses and distributes infi-
nitely. As then every cold
ayre is not a *dampe* , every
shivering is not a *stupefacti-*
on,

Devotion.

an, so every feare is not a
fearefulnessse, every declina-
tion is not a running away,
every debating is not a re-
solving, every wish, that it
were not thus, is not a mur-
muring, nor a dejection,
though it be thus; but as
my *Physicians* feare puts not
him from his *practise*, nei-
ther doth mine put me, from
receiving from *God*, and
Man, and *my selfe*, *spirituall*,
and *civill*, and *morall* assistan-
ces, and consolations.

6. EXPOSTULATION.

MY God, my God, I find
in thy *Booke*, that *fear*
is a stifling spirit, a spirit of
suffocation; That *Isbhosbeth*,
could not speake, nor reply in
his

Devotions.

his own defence to Abner, because he was afraid, 2 Sam.

3. 11. It was thy servant Iobs case too, who before hee could say any thing to thee, sayes of thee, Let him take his rod away from mee, and let not his feare terrifie me, then would I speake with him, and not feare him; but it is not so with me, Iob 9. 34.

Shall a feare of thee, take away my devotion to thee?

Dost thou command me to speake to thee, and command me to feare thee, & do these destroy one another? There is no perplexity in thee, my God; no inextricable-nesse in thee, my light, and my clearenesse, my Sun, and my Moon, that directest mee as well

Devotion.

well in the night of adversity and feare, as in my day of prosperity & confidence. I must then *speake* to thee, at all times, but when must I *fear* thee? At all times too. When didst thou rebuke any Petitioner, with the name of *Importunate*? Thou hast propos'd us to a *Parable* of a *Judge* that did Justice at last, *because the Client was importunate, and troubled him, Luke 18. 1.* But thou hast told us plainly, that thy use in that *Parable*, was not, that thou wast troubled with our importunities, but (as thou saist there) *That we should alwayes pray. Lu. 11. 5.* And to the same purpose thou propos'est another, that
If

Devotions.

If I presse my friend, when he is in bed, at mid-night, to lend me bread, though he will not rise, because I am his friend, yet because of mine importunity, he will. God will doe this, whensoever thou askest and never call it *Importunity*. Pray in thy bed at mid-night, and God will not say, I will hear thee to morrow upon thy knees, at thy bedside; pray upon thy knees then, and God will not say, I will heare thee on Sunday at Church; God is no dilatory God, no froward God; Prayer is never unseasonable, God is never asleepe, nor absent. But, O my God, can I do this, and fear thee; come to thee, and speake to thee, in
all

Devotions.

all places, at all houres, and
feare thee? Dare I ask this
question? There is more
boldnesse in the *Question*,
then in the *comming*: I may
do it, though I *feare* thee; I
cannot do it, except I *feare*
thee. So well hast thou pro-
vided, that wee should al-
wayes *feare* thee, as that thou
hast provided, that we should
feare no person but thee,
nothing but thee; no men?
No. Whom? *The Lord is*
my helpe, and my salvation,
whom shall I feare? Psal. 27.
1. *Great enemies*: not *great*
enemies; for no enemies are
great to them that *feare* thee;
Feare not the people of this
Land, for they are Bread to
you: Num. 14.9. They shall

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Devotions.

not onely, not *eat* us, not
eat our *Bread*, but they shal
be our *Bread*; Why should
we feare them? But for all
this *metaphoricall bread*, vi-
ctory over enemies, that
thought to devoure us, may
we not feare, that we may
lacke bread literally? And
feare famine, though wee
feare not enemies? *Young*
Lions do lack, and suffer hun-
ger, but they that seeke the
Lord, shall not want any good
thing, Psal. 35. 7. Never?
Though it be well with
them at one time, may they
not feare, that it may bee
worse? *Wherefore should I*
fear in the dayes of evill,
sayes thy servant David?
Psal. 46. 5. Though his own
sinne

Devotions.

sinne had made them evill,
he feared them not. No ?
not if this evill determine
in death ? Not though in
a death ; not , though in a
death inflicted by violence,
by malice, by our owne de-
sert. *Fear not the sentence of
death, Eccles 41. 3,* if thou
feare God. Thou art, O my
God, so farre from admit-
ting us, that feare thee, to
feare others, as that thou
makest others to feare us ;
*As Herod feared Iohn, be-
cause he was a holy and a just
man, and observed him, Mar.
6. 20.* How fully then, O my
abundant God? how gently, O
my sweet, my easie God, dost
thou unentangle me, in any
scruple arising out of the

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Devotions.

consideration of this thy
feare? Is not this that which
thou intendest, when thou
sayest, *The secret of the Lord
is with them that feare him,*
Psal. 25. 14. The secret, the
Mystery of the right use of
feare. Dost thou not meane
this, when thou sayest, *Wee
shall understand the feare of
the Lord? Have it, and have
benefit by it; Prov. 2. 5.* have
it, and stand under it; be di-
rected by it, & not be de-
jected with it. And dost thou
not propose that *Church* for
our example, whē thou say-
est, *The Church of India
walked in the feare of God;*
Acts 9. 31. they had it, but
did not sit down lazily, nor
fall down weakly, nor sinke
under

Devotions.

under it. There is a feare which weakens men in the service of God; *Adam was afraid because he was naked, Gen. 3. 10.* They who have put off thee, are a prey to all. They may feare, *For then wilt laugh, when their feare comes upon them, Prov. 1. 26* as thou hast told them *more then once; 10, 24.* And thou wilt make them feare, where *no cause of feare is, Psal. 14. 5* thou hast told them *more then once too, Ps. 53. 6.* There is a feare that is a punishment of former wickednes; and induces more: *Though some said of thy Sonne, Christ Iesus, that he was a good mā, yet no man spake openly, for feare of the Jewes: Iob. 7. 13.*

E 2 Ioseph

Devotions.

Joseph was his Disciple; but secretly, for fear of the Iewes:

Io. 19. 38. The Disciples kept some meetings, but with doores shut for feare of the Iewes. *Io. 29. 19.* O my God, thou givest us fear for ballast to carry us stedily in all weathers. But thou wouldst ballast us, with such S and, as should have Gold in it, with that feare which is thy fear, for the feare of the Lord is his Treasure, *Esa. 33. 6.* He that hath that, lacks nothing that Man can have, nothing that God does give. Timorous men thou rebukest; *Why are ye fearefull, O yee of little faith? Mat. 26.* Such thou dismisshest from thy service, with scorne, though of them there

Devotions.

there went from Gideons Army, 22000, and remained but 10000. *Jdg. 7. 3.* Such thou sendest farther then so; thither from whence they never returne, *The fearefull and the unbelieving, into that burning Lake, which is the second death, Apo. 21. 8.* There is a *fear*, and there is a *hope*, which are equall abominations to thee; for, *they were confounded, because they hoped,* sayes thy servant *Iob. 10. 6. 20.* because they had *mis-plac'd, mis-cētr'd* their hopes; they hoped and not in thee, and such shall *fear*, and not *fear* thee. But in *thy* *fear*, my God, and my *fear*, my God, and my hope, is *hope*, and *love*, and *confidence*, and

Devotions.

peace, and every limbe, and ingredient of happineſſe enwrapped; for joy includes all; and feare and joy conſiſt together; nay conſtitute one another; *The womã departed from the Sepulchre, Mat. 28. 8.* the women which were made ſupernumerary *Apoſtles, Apoſtles to the Apoſtles; mothers of the Church and of the Fathers, Grandfathers of the Church, the Apoſtles themſelves, the women, Angels of the Reſurre-ction,* went from the Sepulchre, with feare and joy; they ranne, ſayes the Text, and they ranne upon thoſe two legs, feare and joy; and both was the right leg, they joy in thee, O Lord, that feare thee, and

Devotions.

and feare thee onely, who
feele this joy in thee. Nay, thy
feare, and thy love are inse-
parable; still we are called
upon, in infinite places, to
feare God; yet the *Comman-*
dement, which is the root of
all, is, *Thou shalt love the*
Lord thy God; He doth nei-
ther, that doth not both; hec
omits neither, that does one.
Therefore when thy servant
David had said, *Psal. 111.*
10. that the fear of the Lord
is the beginning of wisdom,
and his Sonne had repeated it
againc, *Prov. 1. 7.* He that
collects both, calls this fear,
the root of wisdom; *Eccles*
1. 20. 27. And that it may
imbrace all, he calls it *wise-*
dome it selfe. A wise man

E 4 there-

Devotions.

therefore is never without it, never without the exercise of it: Therefore thou sendest *Moses* to thy people, *That they might learne to fear thee all the dayes of their lives: Dent. 4. 10.* not in heauie, and calamitous, but in good, and cheerefull dayes too: for, *Noah*, who had assurance of his deliverance, yet moved with feare, prepared an *Arke*, for the saving of his house, *Hebr. 11. 7.* A wise man will feare in every thing. *Ecclus 18. 27.* And therefore though I pretend, to no other degree of wisdom, I am abundantly rich in this, that I lie here possessed with that feare, which is thy feare, both that this sicknesse

Devotions.

is thy immediate correction, and not meere-ly a *naturall accident*; and therefore fearefull, because *it is a fearefull thing to fall into thy hands*, and that this fear preserves me from all inordinate feare, arising out of the infirmity of Nature, because thy hand being upon mee, thou wilt never let me fall out of thy hand.

6. PRAYER.

O *Most mighty God, and mercifull God, the God of all true sorrow, and true joy too, of all feare, and of all hope too, as thou hast given me a repentance, not to be repented of, so give mee, O Lord, a fear, of which I may*

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Devotions.

not be *afraid*. Give me tender, and supple, and comfortable affections, that as I *joy* with them that *joy*, and *mourne* with them that *mourne*, so I may *fear* with them that *fear*. And since thou hast vouchsafed to discover to me, in his *fear* whom thou hast admitted to be my assistance in this sicknesse, that there is danger therein, let me not, *O Lord*, go about to overcome the sense of that *fear*, so farre, as to pretermitt the fitting, and preparing of my selfe, for the worst that may be feared, the passage out of this life. Many of thy blessed *Martyres*, have passed out of this life, without any show
of

Devotions.

of feare ; but thy *most blessed Sonne* himfelfe did not f. Thy *Martyres* were known to be but *men*, and therefore it pleased thee , to fill them with thy *Spirit*, & thy *Power*, in that they did *more* then *men* ; Thy *Sonne* was declared by thee, and by himfelfe to be *God*; and it was requisite that hee should declare himfelfe to be *Man* alfo , in the weakneffe of Man. Let me not therefore, *O my God*, be afhamed of thefe *fearis*, but let me feele them to determine, where his fear did, in a present submitting of all to thy will. And when thou shalt have inflamed & thawed my former coldneffes , and indevotions, with thefe